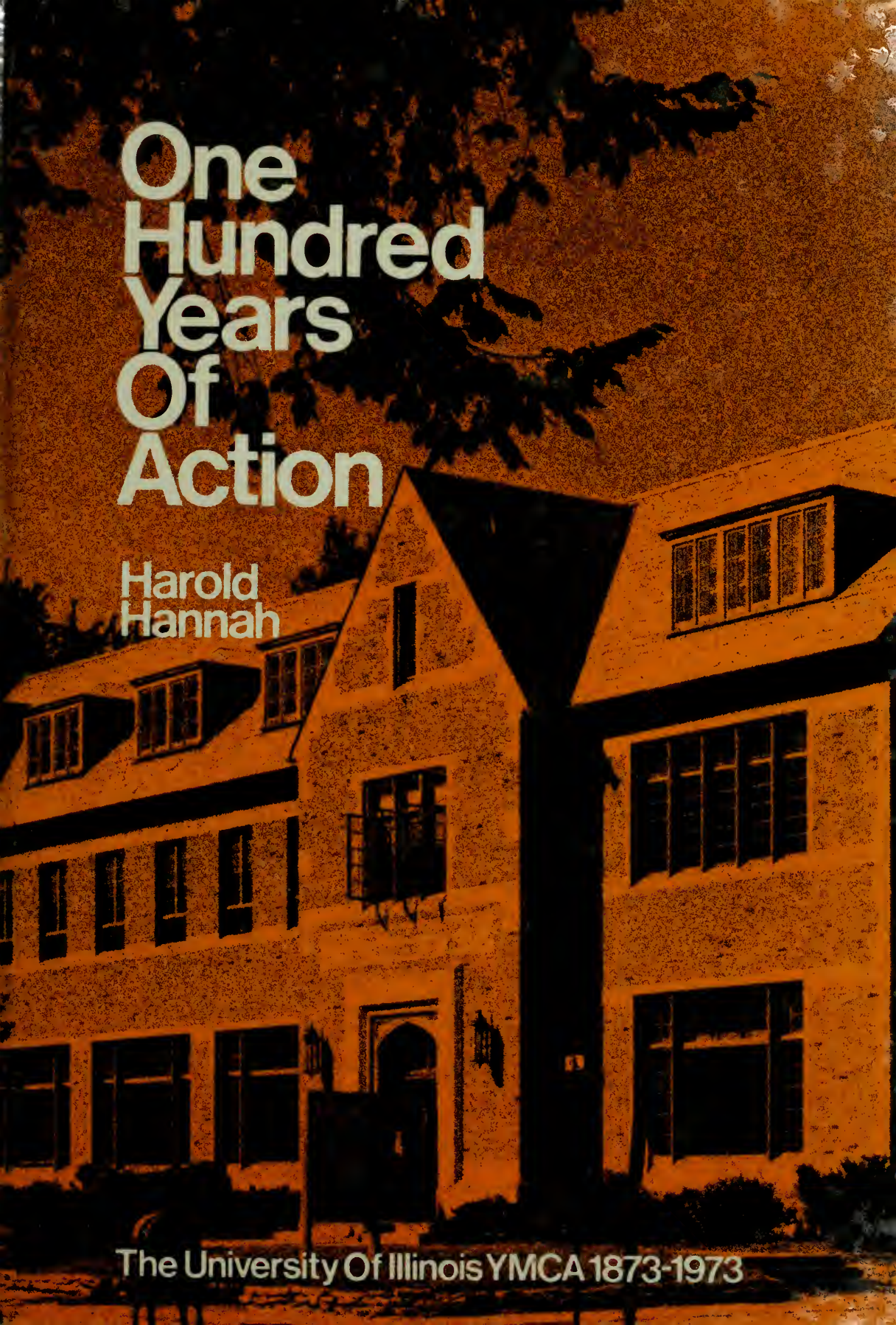




One Hundred Years Of Action

Harold
Hannah

The University Of Illinois YMCA 1873-1973

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One Hundred Years of Action

1873 The University of Illinois YMCA 1973

by

Harold W. Hannah

ABOUT THIS BOOK

There are no footnotes, no annotations, no references. This is not a book for the historian. It is a book for those whose curiosity compels them to open and read—whether that curiosity stems from close association, names they might find (their own perhaps), dedication to the cause of the Y or doubts about the need for any such organization.

There are names aplenty, not by intent but because the Y is, has been, and will be the people who have labored, given, participated and philosophized within its structure. One never meets an organization; he meets men from the organization. Capturing the input of the hundreds who have given the Y its character and strength is what this book attempts imperfectly to do—imperfectly because no one can accurately measure those inputs, and no one can with certainty compile a roster of those whose names should appear.

One past president of the Y suggested that the history should be all pictures—faces and events and scenes leading nostalgically back to the past. If, he said, somebody can't *feel* the history of our Y, he will not understand it from words. But at this time words are all the author can offer. Perhaps in 2073 those who are curious about the 200-year history of the University of Illinois YMCA can plug into a machine, turn a dial, and feel all of its past without words or pictures.

—The Author

C
Ellen Ryh

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ACKNOWLEDGMENTS

There were two main sources of historical information for this book—the University of Illinois archives and the files, records, and scrapbooks of the University YMCA. Maynard Brichford, able and helpful University of Illinois archivist, assisted me in exploring the former; Harold Reinhart, Executive Director, and Martha Swisher, Administrative Assistant, of the University YMCA eagerly unearthed the latter. In addition, Mrs. Swisher went through local newspaper files and extracted material pertaining to the Y.

Many valuable suggestions came from the History Committee, particularly from Elmer Roberts, Fred Turner, Al Tillman, Emil Lehmann, Gene Oliver, and Bob Sutton. Ed Nestingen “educated” me about trends in the Y during the past decade and supplied helpful information from his file. Bob Scarborough brought me up to date on current programs; Hal Colvin explained the Bailey Scholarship Program and added some earlier history, and a visit with John Price of the Foreign Students Office of the University brought to life the exceptional foreign students program he conducted for so many years in the Y.

Visits with Dr. Henry Wilson, M. L. Mosher and several past presidents of the Y and correspondence with a number of past officers and staff members, especially with Mic Coldwell, yielded both facts and insight which would otherwise have been missing.

Objective expressions about the Y and its program came from interviews or correspondence with Reverend Ray Eissfeldt of the Lutheran Student Center; Reverend John O'Brien, formerly Director of Newman Foundation, Reverend Edward J. Duncan, Director of Newman Foundation; and Reverend Paul Burt, formerly Director of Wesley Foundation.

To those who helped in all these ways I am deeply indebted.

ONE HUNDRED YEARS OF ACTION
1873 THE UNIVERSITY OF ILLINOIS YMCA 1973

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FOREWORD

This is a story about people—people who have shaped the University of Illinois YMCA over its 100 year history and continue to shape it.

The story shows an organization's humanity: its struggles and changes. It describes the lives of the many laymen and staff involved in its growth; their differences of opinion, as well as common concerns and aspirations. The Association's "growing-up" took the time, talent and money of many dedicated laymen and staff.

We are still growing, making the University of Illinois YMCA not only what its founders hoped it would become but what we, the current members, know it can and must be. We are the inheritors of the contributions of all those who preceded us. We are also the contributors to those who will follow.

Hank Hannah has captured the essence of this YMCA. He has followed all leads and ably researched all available documents in order to write a history that contains the facts as well as the spirit of this Association. The Boards, officers and staff are indebted to him for this "labor of love." All the work was done on his own time and expense. This book is a tribute to his dedication, his esteem for the organization and his concern for the people who are a part of the Y's history.

We cannot overlook the aid of many other people in this project. The Centennial Committee, made up of Professor Albert Tillman, chairman, John Price, M. I. Coldwell, Corliss Anderson, University Archivist Maynard Brichford, Dean Fred Turner, Professors E. E. Oliver, Elmer Roberts, Bruce Larson, Bob Sutton, Allen Weller, James Carey and Paul Van Arsdell were of great aid in "digging out" facts and reading the manuscript. Quite a number of alumni and friends provided information and suggestions that rounded out the history.

One Hundred Years of Action: The University of Illinois YMCA is a story which will interest many. But it serves a greater purpose than this. It documents the creative genius of many personalities drawn together by a common cause—to meet the needs and concerns of students and faculty in developing their highest potential as children of God. "We come to college not alone to prepare to make a living but to learn to live a life." M. J. Riggs

Harold R. Reinhart
Executive Director

Champaign, Illinois
February, 1973

CHAPTER 1

The Y is Born at the Illinois Industrial University

Listed in *The Student*, predecessor of the *Daily Illini*, volume 1, No. 1 for November, 1871, along with the Illinois Central timetable and twelve student organizations was the "Students Daily Prayer Meeting." The student organizations were the University Choir, String Band, Cornet Band, Battalion of Illinois Cadets, Archimedean, Industrials, Recreators, Gymnastic Club, Althenai, Adelpheic, Philomathean, and Student Government. Subsequent issues of *The Student* appearing in 1871 and 1872 announced: "Students prayer meeting, Meets every evening (Sundays excepted) at 6:30 P.M. in room 22. All are welcome." Two new student organizations were listed in these issues—The Appollothemesians and the Glee Club. President of the Glee Club was E. Steele.

In the February, 1873, issue of *The Student* appeared this announcement: "YMCA Organized February 3d, 1873. Social and business meetings on the second Tuesday of each month, at 7 p.m., in room No. 23. Regular prayer meetings, Mondays and Thursdays, at 6½ p.m., in the room above mentioned, and in the Adelpheic Hall Sunday morning at 9 o'clock. President—E. Steele, Cor. Secretary—J. S. Romine, Rec. Secretary—C. Graham.

"YWCA, the ladies of the I.I.U. have organized a Young Women's Christian Association. Regular business and social meetings held each month. Also regular weekly prayer meetings. The YWCA unite with the YMCA in Inaugural Exercises, Friday March 7th. The officers are: President—Miss E. L. Stanton, Recording Secretary—Miss F. Pierce, Corresponding Secretary—Miss M. F. Miltemore."

The joint inaugural program of the YMCA and YWCA was held in the chapel of the University. Music was supplied by the Appollothemesians, the history of the association traced by Charles P. Graham, and the inaugural address delivered by Miss Ellen Stanton.

Thus the student prayer group which had been functioning for at least two years prior to 1873 was converted into a university YMCA. How did this come about? As always—through men. In this case two played leading roles. One was Edward Streiby Steele, an 1872 graduate of Oberlin who came to the Illinois Industrial University and taught elementary Latin, Greek, and English during

the school year, 1872-73. The records on Steele are scanty. He was on the staff only one year, but he must have been active during that time having become the first president of both the Y and the university Glee Club.

The other leading role was played by Colonel Robert Weidensall, Civil War veteran, farmer, engineer, explorer, foreman in the Union Pacific car shops in Omaha, and founder of the Omaha YMCA. He was hired in 1869 by the national YMCA to organize new associations, especially in colleges. This he did with a will. Besides organizing city YMCAs, he visited during the years 1870-75 thirty-seven colleges. Out of this effort he netted twenty-four new college Christian associations, including the YMCA and the YWCA at the Illinois Industrial University. In his report to the International Committee meeting in Poughkeepsie, N. Y. late in 1873 he stated: "In the Illinois Industrial University (Champaign, Illinois) I organized two very promising associations—one among the young men and one among the young ladies."

Weidensall was enthusiastic about the college YMCA and YWCA movement. He said, "Nothing gives me greater pleasure than to institute and organize religious work in the state schools of our country. . . . Sometimes we are met with an emphatic question in a dictatorial manner: 'What right have you to form Young Men's Christian Associations in state institutions?' My answer to this question was usually, 'Just the same right that you have to organize any society that is not in itself a part of the state schools. . . . If a number of Christian students decide to organize a Young Men's Christian Association for their benefit, they have as good a right to do so as others have to organize a ball club or any other society so long as they do not violate the laws and regulations of such state institutions.'"

In a letter to the national office dated Champaign, Illinois, February 6, 1873, he states, "I have assisted in organizing four new associations in this neighborhood—two in towns nearby and two in the Illinois State Industrial University—one a young men's and the other a young women's association. Since I came to this state we have started twelve new organizations and witnessed the resurrection of several old ones. I have met some of the most excellent Christians here."

On February 11, 1873, following Weidensall's visit and organization of the YMCA, Edward S. Steele wrote: "We young people in whose behalf you have been laboring have thought it proper to make a slight acknowledgment of our indebtedness in a practical way. We hope that this sum, though it is small, will be of some assistance to you and the cause in which you are engaged. You will have to look higher than us for your great reward, but such things as these help while one stays in the world." Enclosed with the letter was a gift of \$11.00.

It is not clear whether the YWCA was formed on his February 3 visit or whether this occurred sometime later in the month of February. Another letter from Steele to Weidensall, dated also February 11, 1873, states, "If you will call at my room at half-past four on the Sabbath, I shall without much doubt, be able to introduce you to some of the Christian ladies of the University." This would lead one to believe that the YWCA might have been created later in the month

of February. It could not have been much later because its organization along with that of the YMCA was announced in the February issue of *The Student*, and joint inaugural exercises were held on March 7.

In his memiors Weidensall stated, "I was permitted to form two associations in the Illinois Industrial University at Champaign, Illinois. The time was ripe and the way was clear to organize these associations in that progressive school. After a hotly contested discussion upon the test of active membership, the Young Men's Christian Association was formed on a true evangelical basis and has ever since continued so. The Young Women's Christian Association that was formed at that time was the first Young Women's Christian Association ever organized from its beginning with the true pattern of a Young Men's Christian Association on a true evangelical basis. While it ceased to exist after several years, it accomplished a splendid work in the University. Miss Ellen L. Stanton of London, England, was the President of this association and Miss M. F. Miltemore of Janesville, Wisconsin, Vice President and Corresponding Secretary."

The first State Convention of Illinois YMCAs was held in Bloomington, Illinois, November 8-9, 1873. Student representatives came from both the YMCA and the YWCA at the Illinois Industrial University. In reporting on two District Conventions held in Illinois the following year, the International Committee stated; "These two District Conventions saved the Illinois State work from almost certain failure. In both of these conventions the college association workers did much to save the state work."

The "towns nearby" in which Weidensall reported that he had organized YMCAs while visiting the Illinois Industrial University were Champaign and Urbana. In his 1873 report he said: "At Morris, Lexington, Champaign, Charleston, and Dupage township, Will County where there had been protracted religious services and souls gathered into the church, I started general associations. At Urbana an association was formed in the Baptist Church." On February 12, 1873, the *Champaign County Gazette* carried an item stating that the first regular meeting of the YMCA of Champaign was held in the Congregational Church, "The attendance was small but all the churches were about equally represented. A constitution was adopted and signed by eighteen persons." The next day, on February 13, the paper carried an item: "The young men connected with the Baptist Church of Urbana have organized an institution which has long been needed here and which reflects great credit on their enterprise and Christian zeal. We refer to the organization of a YMCA."

Weidensall's efforts were not always successful. In reporting on a meeting at Northwestern University he says, "This meeting was held in one of the classrooms of the University building and was made up largely of students of the lower classes. It was an experiment and I do not think it amounted to very much as the students in the University were skeptical of the YMCA and told me that the institution did not need it. I told them that it did and that if they did not know it now, they would learn it in time. They did learn it."

Some college YMCAs and YWCAs failed for lack of continued leadership

and program. The YWCA at the Illinois Industrial University functioned for only a few years, though it was revived and reorganized in 1884.

The composition of the student prayer meeting group which Steele led into YMCA organization is not clear. Neither are the numbers participating though there are written references to "twelve students" and to "Mr. E. S. Steele, and a few students." Steele was on the faculty for only one year. He returned to Oberlin and received a Divinity degree from the Theological Seminary in 1877. Following that he was a minister at Concord, Illinois, for one year and was in Harvard Divinity School for two terms, 1883-84 and 1886-87. He was president of the YMCA when it was organized and continued as president for the remainder of the school year.

In the Fall of 1873 *The Student* announcement regarding the YMCA listed Charles P. Jeffers as President, Richard H. Hannah as Recording Secretary, and James S. Romine as Corresponding Secretary. Leadership of the prayer meeting group prior to 1872 when Steele apparently assumed leadership, is also not clear though T. J. Burrill, an early member of the Illinois Industrial University faculty, botanist, administrator, researcher, and a "man for all seasons," appears to have been involved with the early prayer meeting group as a faculty leader and sponsor.

Besides Steele, James S. Romine and Charles Peyton Graham, the first officers; Ira O. Baker, fourth president of the Association (1876-77) and later a leader in the YMCA program as a faculty member, and Charles Wesley Rolfe, later professor and head of the Geology department, were charter members.

Charles Peyton Graham, first recording secretary, class of 1873, became a Presbyterian minister. He was born in Kentucky in 1847 and died in 1928. The records show that he was student number 65 at the Illinois Industrial University and belonged to the Adelpic Society. Every student had to belong to one society, either Adelpic or Philomathean. (Initially, Regent Gregory arranged this by lot—even numbers belonged to one and odd numbers to the other.) Graham was a handsome man with parted hair, moustache, chin whiskers and a full beard. He was also a man of action and came to be known as "The church builder of Kansas" after establishing seven in that state. He carried on a running correspondence with the Secretary of the Alumni Association, mainly about his dues and his subscription to the *Alumni News*. There always seemed to be some problem with one or the other. After receiving the *News* without subscribing he wrote to the secretary and said "A discontinuance, please."

He liked to try his hand at poetry and in 1921 contributed a poem regarding animals in zoos to the *National Humane Review*. He had a deep feeling for the "poor imprisoned beasts." In 1918 he made an appeal in the *Alumni Association Quarterly* for the relief of starving children in Bible lands. He had stamps with Bible verses prepared and used these in his letters. Some samples: "Deal courageously and the Lord shall be with the good," "Therefore being justified by faith, we have peace with God." One he often used simply said "Jesus saves." That he was a strong Presbyterian could not be doubted. In a letter written on

March 11, 1915 to Fred Hatch, Secretary of the class of '73 he said, "The Reverend Dr. Sunday, Billy Sunday, is certainly a wonderful man under God, and I as a church man am very glad that this great evangelist so much in demand is a Presbyterian. . . . It gives me additional inspiration to think of Mr. Woodrow Wilson, President of the United States, Mr. Thomas Marshall, Vice President, and Mr. William Jennings Bryan, Secretary of State, *all Presbyterians*. Of course there are many good great people in other churches as well."

The University YMCA was on its way. Before the end of 1873, borrowing the language of a 1948 *Y's Indian* telling it like it might have been told in 1873: "Social, business, and prayer meetings are being held every week and Sunday services are held in Adelphic Hall. Some have called IIU a godless institution and a stronghold of the devil, but the YMCA is meeting this challenge. No longer does the mile of windswept prairie between the campus and the churches in Champaign and Urbana keep the IIU Aggies away from religious services. Attendance at Y prayer meetings is growing and the Y is well aware of the broad path of opportunity before it. A long-range plan is being worked on now so that in the years to come, if enrollment should ever jump to as high as 500 students, the Y will be ready."

The Campus in 1873

The Illinois Industrial University was just five years old and the Civil War was just eight years past when the University of Illinois YMCA was formed. Into what kind of environment was it born?

The recently ended war still exerted an influence though the eight-year lapse of time and the absence of a GI Bill resulted in few veteran students. But there were some—among them Reuben Wood, Pasley Phillips (a YMCA member) and Emory Patch. Several members of the staff were veterans of the Civil War and the student cadets wore uniforms modeled after West Point. The Land Grant Act of 1862, born during the Civil War, required that males receive military instruction in the institutions accepting the land grant, so the military department was important from the outset.

Illini Years, the picture history of the University of Illinois, opens with the statement, "March came in like a lion and on the second day the prairie wind was howling. It struck at the lonely building and at the frock coat tails of the three men who stood on the steps to greet the boy from Mason. They were three of the ten original faculty members* of the Illinois Industrial University and he was fifteen-year-old James Newton Mathews, the first of 77 students to enter in 1873."

In the *University of Illinois Semi-Centennial History* Charles Wesley Rolfe of the class of 1872, an instructor and professor in the University for thirty-seven years and longtime head of the Geology Department, is quoted: "The stu-

*Powell's semi-centennial history of the University of Illinois states that there were but three original members. There may have been ten by the end of the year.

dents of the early days were mostly from the farm and were full to overflowing with physical vigor and as a consequence, while there was very little that could be called mean spirited in their fun, there was a good deal of roughness and horseplay. Sometimes this was carried so far as to be rather unpleasant to those who were not accustomed to life on a western farm. . . . The admission of girls to the University at the beginning of the third year had a tendency to modify this roughness to a considerable degree. The girls were mostly town bred and looked with disapproval on that particular type of roughness." And in this same vein *The Student* for January, 1873, remarked "Since the admission of the girls, not many boys go unshaved and uncombed. Still less number go collarless and not one is found with his pants in his boots." In this issue it was also noted that "Our choir is improving, yet it still contains some saw filers." Whether or not this improvement in the choir is attributed to the "admission of the girls" isn't clear.

At the beginning of 1873 the University had two buildings—the main building in which virtually all the life of the University centered and a drill hall and machine shop completed in 1872. Students called the main building "The Elephant." Dormitories were on the top two floors; students brought their own beds, bedding and stoves. The University sold coal at cost.

From the outset religious activity was an important part of student life. John Milton Gregory, first Regent of the University, himself conducted morning chapel services and occasionally a Sunday afternoon address. Lorado Taft, who attributes to Dr. Gregory his inspiration to become a sculptor, remarked about these early chapel services, "Every University of Illinois student of the '70s will tell you of Dr. Gregory's morning chapel talks, those earnest, kindly appeals with their almost personal challenge to each one of us. Proud as we are today of the giant institution which we claim as Alma Mater with its army of teachers and its city full of pupils, one must acknowledge that something very precious has been lost in the passing of these intimate chapel meetings." There is evidence that all did not share this view of chapel. *The Student* in March, 1873, under "Locals and Miscellaneous" inserted an ad: "Wanted—the presence of our faculty at the chapel services in the morning."

Student life was conditioned in religious ways through the background of the students themselves, the communities and families from which they came and the religious background of early faculty members. This extended even to the first Board of Trustees. Governor Oglesby was roundly criticized by a Presbyterian clergyman of Springfield for appointing so many Baptists to the first board. Then to top it all, the Board elected Dr. Gregory, an ordained Baptist minister, as the first Regent. Included among courses taught in the first year at the Illinois Industrial University were moral Philosophy and Evidences of Christianity. An 1871 editorial in *The Student* condemned with equal fervor both Brigham Young and the Pope. This is some evidence of the religious climate of the day.

Then as now the public had an eye on the students, ready to pass critical judgment on aberrations from the norms of their home community. But then as

now the student newspaper stood ready and alert to pass judgment on those who passed judgment—sometimes seriously, sometimes in high flown words, sometimes humorously. Witness this item from the Locals column of the February, 1873, issue of *The Student*—the very month the University of Illinois YMCA came into existence: “It is reported that some of our students spend considerable time at the temperance billiard room in town where not even the smell of tobacco smoke is allowed to permeate. It is a curious fact that a few of the boys come away dizzy headed which perhaps may be accounted for by the aerial situation of the room being in an upper story.” Perhaps there is no connection or perhaps there is but *The Student* reported in the November issue of 1873 that Regent Gregory’s Sunday lectures during the Fall term had been upon “The Temptations of Young Men.” The first three lectures dealt with the evils of money-getting as the chief aim of life, gambling, and the use of intoxicating drinks. Apparently 1873 was a propitious year for the University YMCA to come to life.

The Movement Which Produced University YMCAs

Only fourteen years after the Young Men’s Christian Association movement had been started in London in 1844 by George Williams, the first university YMCA was organized. It proved to be a short step from improving the lot of young men adrift in the modern city to preserving spiritual and religious values for young men adrift in the modern universities of the day. Williams found among the clerks of London, whose working and living conditions were onerous, a readiness to join with him in improving not only their spiritual condition but some of the temporal conditions with which they were confronted. The growth of the movement was spectacular. Within a year eighteen different groups had been organized in London. Large numbers of business men and ministers served as officers. Seven years later, in 1851, the idea traveled to America and YMCAs were organized in Montreal and Boston.

By the end of the next seven years, in 1858, the first university YMCAs were organized, one at the University of Virginia and one at the University of Michigan. Which was first remains in dispute though Clarence P. Shedd in his master’s thesis “The Origin and Development of the Young Men’s Christian Association Movement in North America” gives the nod to the University of Virginia. Shedd’s conclusion seems to be based on the fact that the University of Virginia had a going program before one was developed in Michigan. This program included public lectures, maintenance of a religious library, district prayer meetings, social service to the community and to the “destitute country around the University.” Within a few years other university YMCAs appeared at Princeton, at Cumberland University in Lebanon, Tennessee, at the Milton Academy in Wisconsin. During the ’60s more were formed and during the ’70s with Robert Weidensall added to the staff, large numbers of universities were visited and many more student YMCAs created.

The YMCA movement in Illinois preceded establishment of the Student

Association at the Illinois Industrial University by twenty years. Associations were established in 1853 in Peoria, Quincy, Springfield, and Chicago.

A student YMCA, the first in America, was established at the Normal University in Normal, Illinois in 1872. By 1877, due to Weidensall's efforts, a student department was set up in YMCA headquarters and Luther Wishard was hired as the first college secretary. During the next twelve years the college program grew rapidly and became an important and integral part of the total YMCA program, not only in America but world wide. Much of the credit for this development is given to Weidensall about whom it was written, "notwithstanding his visions he accomplished a marvelous life work in the realm of the realities."

Following and working with Weidensall and Wishard were Charles K. Ober and John R. Mott, the latter a frequent visitor and speaker on the University of Illinois campus. These men were known as "The Big Four" in university YMCA development. But as always, there were many behind-the-scenes workers in all of the universities and colleges. The college movement, for example, received a healthy push when during the thirteenth annual YMCA convention in Detroit in 1868 Professor A. K. Spence from Michigan introduced a resolution urging the establishment of college YMCAs throughout the country. The public attitude about universities no doubt helped the movement. There was a general feeling that universities were godless and unchristian—so any movement within a university aimed at removing this characterization would be welcomed by the public, particularly the parents of students.

Antedating the university and college YMCA movement were student religious societies and associations which by 1850 existed in virtually every institution of higher learning in the country. The first such college religious society is credited to Harvard in 1706. It was established by the Reverend Recompense Wadsworth. The Reverend Wadsworth died while a young man. In delivering his funeral sermon, Cotton Mather said: "Some students formed a society which laying to heart the general decay of serious piety in the professions of it resolved upon essays to speak to one another and in the sweetest methods of brotherly love, watch over one another. . . ." Revival meetings were one of the activities of these early associations. Shedd remarks that many college men were "found by the revivals." President Griffin of Williams in 1825 stated, "The arrows of the Almighty stuck fast in several hearts," following a revival at that institution.

A prime objective of the early American universities was to provide a trained ministry for the church. This was the major objective of Harvard College when it was established in 1638. And for the first sixty years after its establishment one half of its graduates entered the ministry. Three fourths of all Yale graduates entered the ministry during its first twelve years of functioning. By 1846 there were 35,000 American college graduates, one fourth of whom were in the ministry. Nevertheless, even these early universities earned a reputation for godlessness. Cotton Mather remarked in 1717 that there was "an indifference

to religion” and “general decadence in piety or morals.” In 1760 the authorities at Yale forbade more than two gallons of wine in a student’s room during Commencement Week. Apparently gaiety was to be restrained. Shedd remarked that godlessness at Williams and Princeton led the Christian students to organize religious associations.

A commitment to international service and missionary service also arose before the advent of the university YMCAs. In 1808 a group at Williams College, referred to as the “Haystack Group,” because of where they sought shelter from a rain while deliberating in the out-of-doors, formed the first college American Foreign Missionary Society “to effect in the person of its members a mission to the heathen.” They were afraid of failure and ridicule so all their early records were kept in cipher. The missionary cause was furthered by the establishment of societies of religious inquiry and societies of missionary inquiry, the first of these being formed at Knox College in 1840.

The genius of the university YMCA movement was that it captured something which had already been created, catalyzed it, and gave it form and direction—not only locally but on a national and international scale. And among all these associations none has contributed more significantly and with more distinction at both the local and international level than the University of Illinois YMCA.

CHAPTER 2

The Early Years

When W. W. Wallace, acting corresponding member of the YMCA International Committee, reported on the YMCA at the Illinois Industrial University in 1874, he stated modestly "Champaign Industrial University, as with all the educational associations, is working for the salvation of the students and does effective work."

In 1882 the constitution of the YMCA was revised so women could be admitted, and according to an issue of *The Student*, "A number of lady students had become members." The article reported further that "The work of the Association this year has been very successful, and we commend the officers and members for their earnest effort. The Committee appointed to procure subscriptions for the education of our Indian boy, Montezuma, has been unusually successful and quite an ample fund for the year is already secured."

But membership in the Y did not increase appreciably for more than a decade. In 1879 the report of the National Executive Committee of the YMCA listed fifty-four active and ten associate members at the Illinois Industrial University. But for the academic year 1880-81 the yearbook of the YMCA listed only twenty active and no associate members. If the figures are correct, this was the low point for the Y in terms of membership. In 1881 twenty-five members were listed. The numbers crept slowly upward for the next six or seven years. In 1889 there was a significant jump and membership was listed as ninety. By this time Samuel W. Parr, an 1883 graduate and Corresponding Secretary of the Y in 1882, had joined the staff of the University and commenced playing a vigorous role for the Y.

Though conversions through revival meetings and other means was an important objective of early university YMCAs and the report form to the National Association carried a column for enumerating success in this direction, the Y at Illinois generally made no entries in the column. Many other university YMCAs did and in the year 1883, for example, Olivet College in Michigan listed sixty conversions. Apparently this was never a major objective of the Y at Illinois though there must have been no lack of material on which its efforts could have been expended.

Though there is doubt about the accuracy of the figures, in 1879 the report to the National Executive Committee of the YMCA listed 350 students at the Illinois Industrial University, 100 of whom were professing Christians. For the next year 363 students were listed, 175 of whom were professing Christians. Unless these figures are wrong, there was either a drastic change in the nature of those enrolling in 1880 or a large number of students already enrolled had seen the light.

From "YMCA Notes," a regular feature of *The Student*, it appears that Bible classes and the missionary endeavor were lagging in the Fall of 1888. In October the Notes contained a complaint: "No Bible training classes have been organized yet. Why is this? We need the training to be secured from it." And in November: "What is the matter with our missionary committee? Not a single meeting has been held."

Though the Y grew out of the early prayer meetings held by Steele and his associates, the average attendance at such meetings for 1889 as reported to the National Executive Committee was six. In the opinion of some, this low attendance may have been due to the fact that daily chapel meetings and frequent Sunday services were still a part of the program of the University.

If it wasn't strong on conversions, the Y was strong in other directions. Witness this report on activities in 1876—as told like it might have been told in 1876 in the *Y's Indian* for June, 1948: "The Young Men's Christian Association is organized for this year's work. An outstanding activity program has been set up to aid the Y in gaining leadership in student spiritual welfare. New to the Y this year is the Freshman Welcome program which is already familiar to the new students entering the University this Fall. Under the inspiration and direct leadership of Association President Ira O. Baker, Y delegations met all incoming trains during and just previous to registration week. Freshmen were escorted to Y headquarters in room 2 University Hall and were given the opportunity to take advantage of a housing list which Y members had compiled previously. Members of the Y were also ready to conduct the new students in search of lodgings since the old dormitory has long since failed to accommodate the enlarged student body and few rooming houses are closer than half a mile from campus. The aid rendered to the Freshmen was invaluable. It is too early to estimate the degree of added support the Freshman Welcome program will bring the Y, but it is hoped that acquainting the new students with the Y and its activities will greatly increase the membership and interest on the part of the new students."

News of the Y's activities spread to distant places. The *New York Daily Mail* on April 26, 1876, printed an item stating that "The new Association at Urbana, Illinois has started a daily prayer meeting."

An article in *The Student* encouraged contributions: "If you have any interests in the Association work, join the ranks and lend a hand. This band of young men is refreshingly free from politics or party feeling." The solicitude of *The Student* toward the Y is further evidenced in its February, 1883, issue by the phraseology selected in taking a practical joker to task: "Last evening some living

embodiment of human depravity conceived in his giant intellect the brilliant trick of dropping a YMCA carpet over the railing on the fourth floor. It was found after the Society meeting was over at the front entrance trying to get out. If it were possible to discover any joke in such an act we would recommend that you laugh at it, but we are so obtuse as to be unable to see the slightest indication of a point to the joke."

From the beginning the University Y had a strong interest in missionary and international work, thus perpetuating one of the prime motivations of many of the early student religious associations. This interest was expressed in part by the adoption in 1878 of Carlos Montezuma, an eleven-year-old Apache from Arizona and the tutoring and help given to Bedros Tartarian, a young Armenian who was graduated in 1885. The education for both was partly financed by the Y. In remarking about Bedros' graduation, the Y reported "While attending the University his most distinctive characteristic was his Scotch-like economy. It was said that he always bought square crackers because there was too much waste space in a box of round ones."

The story of Carlos Montezuma carried the flavor of the old West. When he was four years old, "Monte," an Apache, was captured by the Pimas in a night raid. The Pimas decided to sell him into peonage across the Mexican border but before they reached the border, a New York photographer in Arizona taking art photos met the party and for forty dollars secured Monte's release and took him to New York. After his benefactor lost his fortune in the Panic of 1873, Monte was first placed in the care of a Boston missionary, then sent to Urbana to live with Reverend W. H. Stedman, a Baptist minister. From there the Y took over and helped finance his education. In due course he was graduated from medical college. Dr. Montezuma practiced much of the time in Chicago. He was called frequently by government officials for consultation regarding Indian health problems. The Board of Trustees of the University was no doubt proud for having remitted his tuition and other college fees.

Early activities of the Y included Bible study, neighborhood work with boys, visitation to the area churches, the holding of a Summer Conference, missionary meetings and encouragement of the missionary effort.

In October, 1884, *The Student* carried an announcement: "Our regular missionary meeting will be held in the Association room November 22 at 3 p.m. The field selected is India and a number of papers on that subject will be read by members of the YW and YM. Some good music is promised for the meeting also. We hope and think that the meeting will be a profitable one. Reader, won't you come?" In May, 1886, the YM and YW held a union missionary meeting on home missions. Two topics were chosen for discussion—"Among the Freed Men of the South" and "Indian Missions." A number of papers were read "Condition of the Negro Before the Rebellion," "Conditions Since the Rebellion," "Native Religion of the Indians," "Civilization of the Indians," and "Present and Future of the Negro and Indian." China was discussed frequently at missionary meetings and letters were read from those in China on missionary assignments.

Though evangelism and an attempt to gain conversions were not wholly neglected, it doesn't appear that the Illinois Y conducted programs which could have led a secretary to report as the State Secretary for Massachusetts did in 1899 that "Some of the toughest men in college crowded the Association room for seven nights right through the excitement of football. Students gave up the tobacco habit, profanity, intemperance, and other practices." As a matter of fact, letters from T. J. Burrill in later years, when he was Chairman of the Y Board and had to answer inquiring ministers regarding the number of conversions the Y had achieved were written in an apologetic vein.

The Illinois delegates to the Thirteenth Annual Convention of YMCAs at Knox College in 1885 were greatly impressed. Illinois representatives were B. S. Bannister and A. Folger. *The Student* reported "Knox College YMCA numbers 56 members, the YWCA numbers 79 members—largest in the state. Our delegates will not soon forget the royal manner in which they were treated by the students of Knox. We hope to repay their kindness some time." In 1887 and again in 1888 the YMCA sent delegates to Dwight L. Moody's summer school for Christian workers at Northfield, Massachusetts.

By 1889 when the 17th annual Convention of YMCAs in Illinois was held in Peoria, the University of Illinois (its name was changed from Illinois Industrial University in 1885) sent ten delegates including Thomas Arkle Clark. The following year, in 1890, the University Y sent its first delegation to the Geneva conference. This was the beginning of a long association which has had great meaning for the Y.

Another activity at the Y was arranging an "Annual Society Sociable." At the 1894 event, for example, everyone was registered, tagged, and given a folder for securing autographs. Eighty young University ladies (they were not yet called coeds) were among the 300 who thronged into Harker Hall. Songs, recitations, and impromptu speeches constituted the main activities of the evening.

That student life in '94 reflected both the serious and not-so-serious is indicated by some of the organizations which existed at the time—such as the Married Men's Club, with eleven members, the Bashful Men's Club, with eleven members, the Prohibition Club, with thirty-six members, Lassitude and Languor Lodge whose motto was "'Blessed be the man who first invented sleep'—so Sancho Panza said, and so say I." The class yell of the sophomores that year was "Rah Hurrah, we're up to tricks; we're the hot tamales of '96."

Certainly life at the University was not entirely drab and one wonders with what reactions students in the '90s would have read the following quite serious article on "Sleeveless Shirts" appearing in the January 7, 1892, issue of *Young Man's Era*, a national YMCA publication: "There is no advantage to a sleeveless shirt except perhaps to a tumbler or one who performs difficult feats in which the greatest freedom is desired. As this kind of work should not be encouraged in our gymnasiums, a rule forbidding any member to wear one would to my mind not be too radical. I had occasion to visit one of our largest

association's gymnasiums a few years ago in company with some ladies, and the sight of a half-dozen members on the floor dressed in these sleeveless shirts made a spectacle of which I, as an Association man, was very much ashamed." This is one problem with which the University Y did not have to contend. But in 1890 students were urged to take advantage of the offer of the Champaign YMCA under which they could become members for the balance of the year for \$1.70. This included gymnasium and bath privileges.

During the '90s feelings about the religious life of the University were quite serious. One of the projects of the Y was to conduct a religious census. The Y's report for 1897-98 states: "There have been 875 men registered in the University and preparatory school (at Urbana) during the year 97-98. About one-half of this number are Christians and about one-tenth of them are doing active Christian work." In 1898-99 a faculty religious census was conducted by the President's office. This revealed that among the 125 staff members there were no Catholics. There were eight members professing no religious affiliation. As though hastening to assure the public that the faculty harbored no atheists the report said: "It is stated also on absolute authority that in every case those who are not members of any church are yet believers in the Christian faith."

The Y's report for '88-89 included a statement that "The old feeling of hostility between the Association and certain other organizations has largely subsided. Men who are prominently identified with every other college interest are also leaders in the Association."

Two statements worthy of note appear in the 1889-90 report of the Y: "This being a state institution the principle has been established that nothing can be done officially to foster the religious life of the student body. This work has therefore been left to the voluntary effort of Christian students. The YM and YWCAs have occupied the field as the organizations best adapted to carry on the work." The other statement was a quote from President Francis L. Patton of Princeton: "I do not regard Christianity as one of the accidents of a college. I do not regard religion as one of the things you have to tolerate because men bring it along with them here. I look upon it as a prime necessity of university life."

In 1892 a students' volunteer band for city missions was organized by the YM and YW. Apparently, however, it undertook no local work. Twelve members met each Friday for a course of study which lasted two years. The objective was training for YM and YWCA work in American cities. But in 1894 four groups of YMCA young men were organized to engage in personal work among boys in Champaign and Urbana. Part of their mission was to stir up enthusiasm for a new building.

Some idea about the scope of activities in the nineties can be gained from the committees of the Y for 1894—Bible Study, Membership, Music, White Cross, Publication, Social, Finance, Missionary, Intercollegiate, Devotional, Lake Geneva, and Local Conference.

Though many students, faculty members, and townspeople played im-

portant roles in the Y before the turn of the century, Samuel Parr, Ira O. Baker, and T. J. Burrill are the names which stand out. Baker and Parr were both Y presidents in the early years, Baker in '76-77, Parr in '83-84, and both became distinguished members of the faculty of the University. Baker emphasized the service aspects of the Y as an adjunct of its religious mission. All three of these men were Chairmen of the Board of Directors of the Y after the turn of the century. They all exerted a profound influence long before that time, Burrill from the time the Y was formed because he was then a young faculty member, Baker from his student days in the mid-'70s and Parr from his student days in the early '80s.

The Y had no fulltime staff until A. V. Millar was hired as General Secretary for the year 1897-98, though there is some indication that Charles P. Graham, class of '73 and a charter member of the Y was hired as Secretary during a preceding year, apparently on a part-time basis. Finding able young men to be General Secretaries of college YMCAs was not easy. In the December 29, 1892, issue of *Young Men's Era* an article appeared entitled "Is the General Secretaryship of a College YMCA Worthy the Consideration of College Men?" A better question would have been "What College Men Are Worthy of the General Secretaryship of a College YMCA?" If the University of Illinois YMCA is a fair example, one can only conclude that the very best talent has been attracted by staff positions in college and university YMCAs and to serve on YMCA boards, committees, and programs of every kind and description. Mic Coldwell aptly said, "The UI YMCA has given through the years top priority to the principle that it is a laymen's movement, faculty and student; just to the extent that they have been involved in a purposeful program has it been successful and worthy of its heritage. It is axiomatic in the Y for the Secretary to never never do the work of ten men but to recruit ten men to do the work."

Incorporation—The First Constitution and Bylaws

On September 26, 1892, the Y was incorporated as "The Young Men's Christian Association, University of Illinois." Incorporators were R. E. McCloy, B. F. Templeton, L. P. Atwood, E. W. Morris, and W. K. Yeakel. The stated object of the corporation was "To promote growth in grace in Christian fellowship among its members and aggressive Christian work especially by and for students to train them for Christian service and to lead them to devote their lives to Jesus Christ, not only in distinctively religious callings but also in secular pursuits."

A constitution was adopted on February 3, 1873, when the YMCA was organized. It was revised several times prior to 1904 but the first text available is apparently one for that year. At that time membership was confined to members in good standing of an evangelical church. However "Any man of good moral character, either student or member of the faculty may become an associate member by a two-thirds vote of the members present at any meeting." Member-

ship was confined to men.

The Cabinet was designated as the body responsible for carrying on the affairs of the Association. It consisted of the officers and chairmen of all standing committees. Title to the property and endowment funds of the Association was vested in a Board of Trustees whose members also constituted the Advisory Board for the Association. The Advisory Board was composed of four members of the faculty, the student president and student treasurer of the Association, a citizen of Champaign and a citizen of Urbana not to be connected with the University, and one alumnus of the YMCA. . . .

Several changes have appeared in the Constitution and Bylaws since 1904. A significant one provides for the current arrangement under which the general supervision of the work of the Association and the custody of its property and its funds are vested in a Board of Directors, and the management and solicitation of endowment funds are vested in a Board of Trustees. The former is composed of the student officers and from fifteen to thirty-three other persons, one third of whom must be students. Student officers and all positions on the Board are filled by election. Members of the Board of Trustees are elected by the Board of Directors. They are ex-officio members of the Board of Directors.

The statement of purpose has also been revised. It is "To provide an atmosphere congenial to an unlimited search for religious meaning and to make clear the meaning and relevance of the Christian heritage to student and faculty members as they face their daily responsibilities in the University and society." This reflects the more liberal attitude which the YMCA has adopted over the years regarding the religious beliefs of its members.

Evangelism at Illinois

Around the turn of the century there appeared to be an upsurge in religious activity not only within the YMCA but in the campus community. It was the period when the Student Volunteer Movement—the crusade to convert the world to Christianity in one generation—was gaining strength. An article in the local paper pointed out that at Illinois the doctrine that universities do not foster religious life was being disproved. It stated that "Even as late as ten years ago there was a tendency in certain quarters to look upon the University as a non-religious if not anti-religious institution and to denounce University professors and University students as atheists and infidels and to apply other similar opprobrious epithets to men connected with the state university." The article then stated "All this has changed." It said that the great religious denominations of the state were lining up in a friendly way on behalf of the University, that denominational synods and conferences were beginning to regard the University as a center for beneficial religious influence and that ". . . scientific insight and devotion to scientific truth are entirely consistent with the devout attitude of mind."

The inability of the University to propagate religious doctrine was

recognized but local churches organized a series of lectures on religion and the Bible drawing heavily on the staff of the University to participate. Local churches also conducted special classes aimed at University students. The YMCA and YWCA conducted Bible study courses.

Evangelists visited the campus under the auspices of the churches and of the YWCA and YMCA. When "Dad" Elliott conducted an annual series of evangelistic meetings for men in February, 1907, his visit was highly publicized. Elliott, a dynamic leader in the YMCA movement, played football for Northwestern and was regarded as one of the great ends of his day. The folder announcing his first address, "The Pace That Wins," contained a number of testimonials including one from G. Huff, who remembered him distinctly because one of his brilliant runs won an Illinois-Northwestern game for Northwestern. The local announcement stated that "Because of the Military Ball held in the armory Friday evening next, the Chapel, which is the next largest hall about the University, will be used." Chairs were placed on the stage so the chapel could accomodate 940 men. Tickets were issued by sections and even the ticket holders were advised to be there early if they wished to have a seat. Fifty-five men were converted during the three days Elliott was on the campus.

Other speakers, including Dwight L. Moody and John R. Mott, visited the campus during these and later years and conducted religious meetings. In February and March, 1911, eight days of "Special meetings for men and boys" were planned and a dozen noted speakers brought in. The announcement brochure stated: "The days of the clarion call to action are here in all the great realm that bears the name of Christian. Deaf must be the ears, dull must be the conscience, that cannot hear or respond."

A brochure commenting on these meetings stated: "It is not possible to tabulate the results of this campaign. A hundred men indicated that this marked an epoch in their lives. Hundreds of others were made to seriously consider the claims of Christ upon their lives. Many indirect results are apparent. A new vision of the real significance of life has come to scores of Illinois men."

Again in December, 1911, John R. Mott and a corps of religious leaders came to engage in what General Secretary W. A. McKnight hoped would be "an epoch in the religious life of the men and women of this University." This was a five-day stand.

The Geneva Conferences

The folder announcing the Lake Geneva conference for 1901 opens with the statement "Lake Geneva has a charmed significance throughout the colleges of the middlewest. During more than a decade it has lent the beauty and quiet of its shores to the annual student summer conference for this section. The recognition of value accorded this gathering is best attested by the presence last year of professors and students from 150 institutions. Those colleges are now few and isolated in which organized effort is not made to secure through representa-

tion the advantages it affords, while a marked and growing tendency is apparent among undergraduates to regard attendance upon at least one summer conference essential to a completely rounded college course."

The program that year included a platform address at 11:00 daily, four bible classes which ran simultaneously, a mission study class, life work talks, personal interviews, delegation meetings, planned recreation, and one hour daily devoted to a consideration of student association methods and problems. Illinois was first represented at the Geneva conference in 1890. Delegations were led by student officers, staff members, and prominent members of the University faculty. These conferences proved to be not only events of tremendous inspirational value but much more than that. YMCAs throughout the region were fertilized with ideas from others, and thousands of individuals sharpened their goals as a result of messages and contacts emanating from the conferences. In 1900, for example, the University of Illinois YMCA put into practice policies adopted at the Geneva Conference. These policies called for at least 50% of all meetings to be conducted by students, systematic efforts to raise attendance, good business methods in finances and committee organization, carefully planned Bible courses and training classes, monthly missionary meetings, emphasis on social work, a deepening of the prayer life of the membership, and carefully planned and aggressively executed work for new students.

The Geneva Conferences were a strong influence until they were finally discontinued in the mid-1960s. In the earlier years the University of Illinois sent as many as fifty-five delegates.

YWCA Relations

Luther Wishard believed in mixed associations—"students" instead of "men" or "women." Accordingly, during the '70s and '80s he helped organize sixty to seventy-five such mixed associations. In some YMCAs women played a leading role, even holding major offices—a fact which the national organization was accused of disguising in its yearbook listings. Only those close to the Association would know that "A. Wilson" and "C. Althouse," President and Corresponding Secretary at Lawrence University in 1882-83, were Miss Ann Wilson, a prize mathematician and Miss Carrie Althouse, "the best soprano singer on the campus." The inclusion of women ran counter to a policy developed by the National Association. In 1882 Wishard was called on the carpet and as a result had to desist from organizing any more mixed associations and also had to do what he could about unscrambling those which had been organized on a mixed basis. As a result of this somewhat embarrassing situation many controversial and not completely logical statements were coined and expressed at National and State conferences and meetings. Speaking for separate associations at an Ohio YMCA conference Fanny Beale brought down the house when she remarked, "Only a girl can reach the heart of a girl."

After World War I student YMCAs and YWCAs came back together to

form either single or closely cooperating associations at a large number of institutions. By 1944 it was estimated that there were more than 100 such mixed associations. At the University of Illinois, following the demise of the YWCA which had been organized in 1873, a YWCA which was to last was organized in 1884. Though the YWCA and YMCA maintained separate organizational identities, they did cooperate in many endeavors including publication of the "I Book," social events, conferences and other program endeavors. For many years, also, they were housed in the same building, maintained a joint bulletin board, and cooperated in many endeavors. Miss Mary Rolfe, daughter of Professor Charles Rolfe, one of the early members of the Y gave receptions in her home for Freshmen members of the Christian Associations. The Rolfe home was the scene of other gatherings also—in January, 1899, over 250 persons attended a reception for officers and committee members of the Y. The Rolfe home, only one block from the campus, was built by the father of Lorado Taft. Currently it is the University Speech Clinic.

According to Mrs. Roger Little, whose husband was an early member of the YMCA Board, the YMCA enjoyed the pocketbook, the big givers, while the YWCA settled for the pocket change. The YWCA has not had the resources of the YMCA nor has it attracted very many large donations. Even women with resources to make charitable gifts are likely to favor the YMCA in memory of a husband or some male member of the family.

There is a feeling that the University of Illinois YMCA has not been enthusiastic about promoting the cause of the YWCA. Henry Wilson was a firm believer in separate organizations. Currently they are sharing some programs and the YWCA maintains offices in the YMCA, but its identity is still distinct.

CHAPTER 3

The Parr Era

Samuel Parr's association with the University YMCA spans several decades—from 1878 when he arrived at the Illinois Industrial University as a student until 1925 when his service as Chairman of the Board of Directors of the Y terminated. He experienced the early years when membership was small and program limited, the growth that took place from the '90s onward, and the dynamic and extensive changes which came after World War I with Henry Wilson and Mic Coldwell, both on the staff.

Other stalwarts of the Parr era were Ira O. Baker and Thomas J. Burrill. Between them Burrill and Parr chaired the YMCA Board for a quarter of a century—Burrill from 1900 to 1913 and Parr from 1913 to 1925. But for years before and also during Burrill's chairmanship, Parr played a continuous and effective role. Hal Colvin, who was a young Y staff member after World War I, described Parr as a powerhouse and a tireless volunteer. Ira Baker was also a tireless and dedicated worker for the Y, but as personalities go, he was overshadowed by Parr.

Indicative of the esteem in which Parr was held was the portfolio of some 200 commendatory letters bound and presented to him in 1923 on the 50th anniversary of the Illinois YMCA. Besides exerting leadership in the Y for so many years, Professor Parr was also a distinguished chemist and an educational statesman. In recommending that he be memorialized in the new building a 1937 YMCA brochure stated: "Two institutions of worthy achievement bear the imprint of the life and character of Professor S. W. Parr. Through forty years he was connected with the Chemistry Department of the University of Illinois. His life as a teacher, his notable research in Chemical Engineering particularly in coal, metallurgy and water treatment, and his abiding interest in his students—undergraduate and graduate—all give a high place among the honored men of 'Illinois.' The University of Illinois lives and serves in a nobler way today because of the work, life and ideals of this worthy man.

"No friend of Professor S. W. Parr could know him long without coming to realize his high esteem for the University of Illinois Young Men's Christian Association. To it, through all his years, he gave his unstinted devotion. From

the first weeks on the campus in 1878 when he joined an Association Bible Class to those many years he served as Chairman of its Board of Directors he saw in the student YMCA an organization meeting the practical needs of students—employment, rooms, social life, and a movement which influenced the spiritual ideals of the campus—building men of character.”

Following Adam Millar and William Dillon, who served the Y as General Secretaries from 1897 to 1900, four effective General Secretaries served in succession from 1900 to 1912: Philip Conard, Neil McMillan Jr., Dwight Weist, and William McKnight. Warren E. Durstine, Y President in 1895-1896, served as Secretary in 1896-1897. He was paid \$40 per month and thus became the first paid staff member of the University Y. This was a period when student officers and the Y Cabinet came to play a more important role in the functioning of the Y. It was also a period when much thought was given to the relationship of the YMCA with other organizations.

Loring H. Provine, for many years Professor of Architectural Engineering and a staunch friend of the YMCA, recalls that the YMCA and the YWCA used to take outings together. Usually these were on foot, but occasionally the members would board an open-air streetcar and travel to West End Park in Champaign. Professor Provine also remembers the year he and eight or ten other students lived in the Y residence, a frame house on the corner of Wright and John Street, Curry Cottage. He recalls, “We used to get up at 6:30 a.m. when reveille was played by a retired missionary and we had a housemother, which was unheard of in those days, to take care of us. No meals were served in the building. We ate in the dining room on the ground floor of the University Hall, and in those days there were no business centers nearby. We had to walk downtown for pencils, books, and paper. On Sunday evenings we went to different towns to hold services and in the mornings we had faculty men talk at services on the third floor of University Hall. There were no campus churches at that time. Every Spring the Y held a great big open house which was quite a social event. One time we took over the second floor of Morrill (Morrow) Hall and had booths and stunts and programs. The YMCA was quite an effective organization.”

Professor Provine was not the only one to attest to the effectiveness of the YMCA. Through the years both faculty and students of the College of Agriculture have been strong supporters of the Y and its program. During the school year of 1904-05 the *Illinois Agriculturist*, a monthly publication put out by the students of the College of Agriculture, ran a feature on the YMCA and its meaning to the students. The article characterized the Y as “The one comprehensive student organization for the men whose activities reach out in a score of ways to meet the needs of the male students of the institution.”

In enumerating and discussing the many things the Y did, the *Agriculturist* article mentioned the employment bureau, the student handbook, the listing of available rooms, meeting and guiding new students during the first few days, the Fall reception, the stag social, College Night, the Post-exam Jubilee, and Bible study classes. Summing up, the article said the purpose of the Y was to

“Befriend and help men who need friends and help, to apply in practical college life the principles of the Christian faith, to stimulate men to develop a well proportioned all-round manhood, to train men for intelligent, aggressive Christian work, to bring to bear upon the university life a vigorous, healthful, religious influence—in short, to prepare an army of men to go out from the institution to become the religious and spiritual leaders in their communities as they will there become the business, social, and intellectual leaders. This is the mission of the Young Men’s Christian Association.”

In 1903, remarking about a bulletin issued by the University YMCA explaining its program and the status of its work, *The Christian Advocate* editorialized: “Features of the work which are set forth in this bulletin show an aggressiveness that was unheard of in state institutions a few years ago. Before the University opened in the Fall a cordial correspondence of welcome was had with 300 prospective students. All trains bearing new students were met at adjacent towns and the new students met and welcomed before they left the train at Urbana, the seat of the University. A complete register of available rooms and boarding places was ready for consultation by new men. An edition of 1,500 handbooks containing pertinent facts about the customs, organizations, faculties, and student activities at the University was distributed free. Social events of welcome were arranged for entering men and a joint reception was held for men and women. Upper classmen made frequent friendly calls on all the Freshmen in their rooms establishing cordial relations and creating a basis for further personal religious effort. Certainly this activity, together with the total program of the Y, was a counterweight to the bitter class rivalries and fights of the period. Positions affording opportunity for financial help were found for 100 men. No less than thirty-three voluntary Bible classes are following systematic courses in Bible study. Six other classes are studying foreign missions. From the time the college year opened ’til the issuing of the Bulletin there have been no less than twenty-four professed conversions.”

The editorial concluded by remarking that YMCAs are conducting similar work at other large universities but that “in few cases is it carried out with such signal success as has characterized the efforts at the University of Illinois.”

After much discussion and internal debate extending over a period of years, University Chapel was abolished by acting president Burrill in the Fall of 1894. According to historian Allen Nevins this spurred YMCA activity. But the Y was already experiencing expansion and growth. It is doubtful if the abolition of chapel had very much effect. Nine years earlier, in 1885, student Foster North challenged the authority of the University to require chapel attendance. He was expelled for non-attendance, sought an Attorney General’s opinion, received an adverse ruling, and years later when the University tendered him a degree refused to accept it. Instead he wrote a book entitled “The Struggle for Religious Liberty in the University of Illinois.”

Though unreliable indicators of what an organization is really like, figures and statistics do serve to measure the extent of activity and the rate of growth.

Furthermore, in the case of the Y, there is evidence that the Y was a dynamic and relevant organization during a period of rapid University growth—1888 to 1908. In 1902 the Fall Reception for new students, held by the YMCA and YWCA in the Armory, was attended by 900 persons. In 1901 there were 600 inquiries for information; in 1903 there were 1400. The Employment Committee assisted 73 men to find jobs in 1902; in 1903, 130 were assisted. During the same period membership increased from 367 to 493, enrollment in Bible classes from 242 to 325. In 1904 there were 660 members, and more than 40 Bible classes had an enrollment of 475. In 1914 there were 1126 members, making the University of Illinois YMCA the largest student YMCA in the country. The Y's Rooming Bureau helped 1,000 students find rooms. But Bible classes had been reduced to twelve with an attendance of 150 students. Other activities were proving to be more appealing.

In 1902 the fifth Christian association was established in the University Community, the Railroad YMCA in Urbana, in connection with the Big Four shops. It functioned until the late forties or early fifties. The first Secretary was Theodore Coughlin, a frequent visitor and guest of the University Y. Reverend Clarence Hall worked with the Railroad Y for ten years, from 1920 to 1930.

President Roosevelt (Theodore) had some good words for student YMCAs. In 1903 the *Daily Illini* quoted him: "The work of the YMCA has grown so much among college students because it has tried not to dwarf any of the impulses of the young, vigorous man, but to guide him aright. It has sought not to make his development one-sided, not to prevent his being a man, but see that he is in the fullest sense a man, a good man."

Samuel Parr shared these beliefs. And he was also a man of action. Without his intense interest, and that of Thomas Burrill, his leadership, his position of influence in the University and above all his willingness to devote hours and days of his time to the cause of the YMCA, its history for more than forty years might have been much less exciting and devoid of the innovative quality which came to characterize the University of Illinois YMCA.

The "I" Books

When Freshmen appeared on the campus of the Illinois Industrial University in the Fall of 1884 they were given a little booklet which said:

"Greeting to all new students. As you enter our midst we bid you welcome and present to you this handbook hoping it may prove useful in many ways. While you remain among us may you find us companions in your sorrow, sharers in your joy, and your friends at all times. And when in time you leave these halls, we trust you will feel that you have found here a home where your days have been not less pleasant than profitable and where ties have been formed that shall bind us together here and hereafter. Hoping thus, we are yours fraternally, The Christian Associations."

Samuel Parr is credited with the handbook idea. Within a decade many

student YMCAs followed suit. John R. Mott remarked about receiving a handbook when he enrolled at Cornell.

This was probably the first joint venture of the YMCA and the “new” YWCA, the latter having been reorganized in March of that year. The book told students about admission to the University and where to go, explained the organization and programs of both the YMCA and YWCA, told about using the library and receiving mail. It contained a street directory and a church directory, a list of University buildings and their locations and the names of all the Professors and their University and local addresses. Times of meeting of the Literary Society and open days for the Art Gallery and Museums were also included along with a University calendar for the year. Illinois Central and Wabash timetables were included along with a streetcar schedule informing the student that cars left Urbana and Champaign every half-hour from 6:30 a.m. to 10 p.m. Fare from either city to the University was five cents. The handbook was printed by the *Gazette Steam Press*, Champaign, Illinois.

In 1885 the handbook was expanded and included the topics for Bible study for the whole year. These dealt with “Christian qualities” and in successive meetings considered meekness, mercy, patience, temperance, love, faith, hope, and charity.

Besides giving students useful information, handbooks invited students to join the Y and did some advertising for other student activities. This admonition appeared in the 1891 book: “Are you a Christian? Do not delay coming in with us. We need your help now. If not a Christian, dear friend, now is the time to take the stand for truth and right before you become absorbed in the duties of college life.” Students were also encouraged to subscribe to the college newspaper: “The *Illini* is the college paper and is published every two weeks during the college year. It has attained a high standard among college journals and is heartily supported by the students as it is an index of their college and voices their sentiments and wishes. Every student should subscribe for it.”

The 1892 handbook informed students that the gleeclub was under the leadership of Professor Parr. Though the handbook stated that football had come into popular favor here only during the past two years, it did not neglect the college yell:

“Rah! Hoo-rah! Zip, Boom, Ah!
Hip-zoo! Rah-zoo!
Jimmy, Blow Your Bazoo!
Ipzidyiki, U. of I!
Champaign!”

The book also mentioned another service for students—storage of baggage until they found a room and got settled. By 1893 the handbook had grown much larger, partly because it contained more advertising. Another college yell had been introduced:

“Yah yah yah kee,
yah yah yah kee,
Boom a langer, boom a langer
U of I.”

A Banjo Club and Mandolin and Guitar Club had been formed, so the handbook stated.

The 1898 handbook had a place for a class schedule, included a calendar, and invited attention to the Lake Geneva Student Conference. It informed students that “Champaign has the free delivery system and students can have their mail delivered at their boarding places by leaving orders at the postoffice. Urbana has no free delivery.” For many years the I Book carried a table of Illinois athletic records. Early ones for the pole vault were nine feet, one and one-half inches; mile run, five and three-quarters minutes; and shotput, thirty-three feet eight and one-half inches. By 1905 these had moved up to eleven feet, nine inches; four minutes, twenty-three and two-fifths seconds; and forty-six feet, respectively. Other events for which records were listed were the ball throw; hop, step, and jump; and three-legged race.

The 1940-41 handbook contained the “Illini Code of Sportsmanship.” It listed the things a “true Illini Sportsman” will either do or not do. He will not hiss or boo, utter abusive or irritating remarks, or attempt to rattle a pitcher or a player at the free throw line. He will accept the decisions of officials without question, follow the Golden Rule and “win without boasting, lose without excuses.”

By 1955 the University had further developed its program for new students and had provided information and guidance so it no longer seemed feasible to use the Y's limited resources to publish an I Book.

The I Books were good publicity for the Y and for the campus religious foundations through the prominent treatment they received in the book. Advertising helped offset the cost of free distribution.

Thomas Jonathan Burrill

In 1865 a young man freshly graduated from Illinois State Normal University came to Urbana as Superintendent of Schools. In 1868 the Urbana schools closed early for lack of funds and Thomas Jonathan Burrill accepted a place on the faculty of the new university. He was hired primarily to relieve Dr. Gregory of mathematics instruction. Mathematics did not long contain his energies. Charles M. Moss, Professor of Classics and a colleague, says of Burrill's early years: “He taught most of the day, was horticulturist to the experiment station, planted with his own hands or saw to the planting of most of the trees on the campus after he had laid it out for treatment, wrote reports, lectured here and there, served on innumerable committees, collected specimens up and down the state, and lest some remnant of his time should be unoccupied, was charged by

the Board with the sale of a pair of mules whose labors on the South Farm showed that they were not so able to stand the strenuous life as he was. His professorship began at sunup and lasted indefinitely and included everything that needed doing."

In this description of his rigorous academic life Professor Moss neglected to mention Burrill's activities in the YMCA dating from the advice and encouragement he offered in the formative years of the early '70s to his long service as Chairman of the Board of the Y from 1900-1913. In *Fields of Rich Toil* Richard Moores says of Burrill, "The force and unanimity of the praise for Burrill not only at the time of his death but throughout his long life indicate that he was an extraordinarily good man. He was not, of course, the paragon of virtue described by his friends." Moores quotes one of his friends as saying "He was the greatest interpreter of the character of Christ," and another as saying "Biologically speaking he was a monster of goodness." Moores remarks that though Burrill was narrowly moral he had a "liberality of spirit that inspired the affection of everyone who knew the man. . . . He was willing to talk to students or to fellow faculty members at any hour of the day or night and for almost any length of time."

Some insight into Burrill's character and his feelings about the YMCA are revealed in his correspondence. In 1901 replying to a letter critical of the University for permitting hazing he said: "Proper spirit well diffused in the student body is always the best dependence in government. This is much more a matter of personal influence and attitude than it is official organization and regulation."

In 1903 the Reverend Harry Willard of Walton, Illinois, wrote to Burrill inquiring about the state of religion on the campus. In his letter he raised several specific questions. Replying, Burrill said in part: "The entire list of students for the year foots up 2,225. Of these about one-half are church members. So far as known to me, there have been this year thirty conversions or decisions for the higher life. In answer to your fourth question, 'What inducements are held out toward the Christian life?' I will say there is nothing in a formal way, the whole tendency and spirit of the institution, however, is favorable to that and you will see by the enclosed literature what is done by the young people's Christian associations." Burrill had no very good answer to the Reverend's question "What would be the probability of an unsaved person being converted during one year's attendance?" He did remark, however, that Sunday afternoon chapel services attracted from 800 to 900 people and that regular Sunday morning meetings of the YMCA attracted about 300.

In 1909 he answered a letter critical of the Y for installing billiard and pool tables by saying, "Commonly it is true this form of sport or game is associated with bad and demoralizing conditions." He told the writer that as Chairman of the Board he had voted for the tables as an experiment and that he feared no injury to the young men while playing in the Y. He conceded, however, that the effect on their later life was still not known and asked the writer to observe and communicate with him if he noticed any bad effects. This ability to invite a critic to join in assessment of the critic's complaint no doubt stood Burrill in good

stead during his administrative life in the University.

In an earlier day, November, 1876, *The Student* came out against billiards. It editorialized "Some years ago the YMCA associations in the country sanctioned the introduction of billiard tables into their rooms thinking to make pleasant and give them the attractions presented to young men in other places where the influences were known to be evil. The year had scarcely passed when it was found that the effect was far different from that hoped for. Young men learned the game but did not find the excitement under such influences which make it exhilarating and so sought other and worse places. Parents have in many cases provided billiard tables for their sons in the hope of keeping them from the evil associations of the game but without avail. Will not such be the effect if the game is sanctioned and encouraged by the colleges. It may do for Yale and Princeton, but will it do for the general run of colleges? The facts of experience seem to show that we cannot hope for good effect from college billiards."

In 1909 Burrill received a letter from Julia Durfee Smith of Hoopston complaining about the Y using University buildings and stationery while certain other organizations were precluded from the use of University buildings. Burrill answered: "This YMCA is accomplishing a magnificent work of the highest importance to the young men who are attending the University. Young men of all creeds and denominations have the free use of the facilities of the new building and many who are not members are taking advantage of them with no discomfort to anybody."

Burrill conducted his business affairs with a keen eye and a concern for every penny to be spent. Some hint of this is contained in a letter to Joseph A. Morrow, University Superintendent of Buildings, complaining that the heating bill for the YMCA should not have been \$500 but should have been \$411.12 due to the fact that heat was not supplied until November 9 instead of October 1, the date the billing commenced. He asked the Superintendent to submit this matter to the Comptroller for his consideration.

His feelings about alcohol are exemplified in an open letter to Mayor George W. Hubbard of Urbana following a speech the Mayor made in 1909 against the establishment of "drinking saloons or substitutes for them" in Urbana. In his letter Burrill said the Mayor's speech made "assurance doubly sure that Urbana will be freed from the last vestige of the rum traffic curse and its attendant evils." With an eye on the preservation of property values he said, "Your speech was easily worth \$1,000 a minute." He concluded his praise of the speech by saying, "Urbana is destined to be preeminently a city of homes, a place of fine attractiveness, of safe sanitation, of civic and social renown, of rich culture, of inviting morality, of stimulating educational and religious activity. This is the Urbana of the future."

Burrill worked tirelessly for the Y during his Chairmanship of the Board. With such a man as Chairman, with "Powerhouse" Parr heading important committees and immersing himself in problems of the Y, with Ira O. Baker playing a substantial but less glamorous role, with men like Thomas Arkle Clark and

Professor Provine willing to involve themselves in Y affairs and with the beginning of a line of capable General Secretaries, these middle years of the Parr era were indeed great ones for the Y. By 1913 membership had climbed to 1,066, said to be the largest paid membership of any Young Men's Christian Association anywhere in the world. During that same period membership in the YWCA climbed to 516. That recruiting new members was taken seriously is evidenced by the efforts which the Y made to contact prospects. A religious census was conducted year after year to gain some idea of the denominational and Christian preferences of the student body. Vigorous membership campaigns were conducted. Letters were sent to applicants, not thanking them for joining the Y but congratulating them and telling them they had been accepted for membership. They were invited to a meeting to get their membership card. It was not mailed to them.

Rooms and Jobs

The University of Illinois until fairly late in its career did not feel any great responsibility for supplying housing to students or for helping those in need find jobs. Yet young men and young women came by the thousands, most needing rooms and many needing jobs if they were to remain in school. To the credit of the University YMCA, it sensed these needs and did something about them. Consulting the Y's list of rooms came to be standard procedure for students who did not join fraternities or otherwise find rooms. Apparently such lists were maintained from the time the Y began meeting incoming Freshmen for orientation and help in 1876. Though help in finding jobs was undoubtedly given during the early years, the year 1900 is earmarked as the time when the Y commenced an employment service on a serious basis. After that date every annual report of the Y included figures about the help given. In 1906, for example, General Secretary Dwight Weist reported, "The Association Employment Bureau is a prominent department of the work and is especially of value at the beginning of the school year. Although the cities of Champaign and Urbana do not present many opportunities for ambitious young men who wish to work themselves through college, yet the Director of the Employment Bureau reports for 1906-07 that 190 men were helped to find employment. The total amount of earnings was accounted for as nearly as possible and the estimation is \$7,000 was earned." In 1908 General Secretary W. A. KcKnight reported, "Many men are enabled to complete the University through the assistance given them by this department who could not otherwise do so. Many men are directed to permanent work, yet a larger number to odd jobs. An attempt is made to secure reports indicating the money value of the work done. The report secured this year shows that 250 men were helped to secure employment with a total estimated money value of \$10,000."

Mic Coldwell, recalling the work of the employment program during the '20s, said: "I had charge of that program several years following the S.A.T.C.

days of WW I. Literally hundreds of students used to line up in the old "Green Hut"—southwest corner of Wright and Green—for jobs at thirty cents an hour, and it was a cause for rejoicing when we got it up to thirty-five cents per hour—washing windows, waxing floors, cleaning classroom blackboards, gardening—you name it. Most desirable of all jobs was washing dishes (pearl diving) or waiting tables for one's meals. These jobs enabled many students to stay in school. I recall one young man who was sent to the homes of Dean T. A. Clark and Dr. H. B. Ward—to wax floors. That young man wrote me later, after he had become a Sales Executive with one of the TV stations in Chicago, that he was helped to land the Johnson Wax advertising account because he had used their product for two years in waxing the floors of the residences of Dean Clark and Professor Ward.

"Some topflight students were responsible for the Employment Bureau in their undergraduate days and some at least became distinguished alumni. There comes to mind Stanley P. Farwell, '07 of Chicago. It runs in my mind that the Dean of Medicine, Columbia University, W. C. Rappleye, '15 was one of these. There was Willard O. Wilson '17 who was with Chrysler in Detroit. A. A. Arnold '21, patent attorney in NYC who I knew my first year at Illinois and who was President of the University YMCA. I can recall Dr. Walter E. Bonness '23, now in Ventura, California, and a retired Commander in the Navy; Paul McCluer '22 of San Clemente, retired advertising executive; the late William F. Gerdes, Jr. of Quincy who was a member of our '24 Y Board of Trustees; and Adolph A. Klautsch '32, now with General Motors. Yes, I remember them well and they did a great job in their Volunteer Service for students through the UI YMCA. I think it was in the mid-thirties that the University itself took over the Employment Bureau. It would be safe to assume that literally hundreds, perhaps thousands, of alumni will recall with warm appreciation their relationships with the University YMCA and its Employment Bureau during the sixty years it was a part of the program of the Association."

Subsequent reports show that the work of the Employment Bureau grew until in 1932 the University of Illinois established a student employment service and took over the function. It also hired Dwight F. Bracken, the Y staff member who supervised the service so efficiently for the Y. Though this was inevitable, and the Y leadership understood, there were anxious thoughts about the future of the program with the University where concern for the individual would be less and the whole program would become impersonal.

Thus the YMCA spawned the University Employment Service and the University Housing Division. These activities, especially student housing, would no doubt have been born without the intervention of the Y, but the Y led the way.

Bible Study

From the beginning, Bible study was an important program in the University YMCA. The thoroughness with which the classes were organized, the

preparation of materials including printed enrollment and attendance cards made up to cover a five-year period for each individual and the covenant which teachers were asked to sign all bespeak the attention which was given. The covenant stated: "Realizing the vital importance of an adequate knowledge of the Bible in the completion of a general education, in the foundation of character, and especially in determining man's relation to our Lord Jesus Christ, I covenant with the Young Men's Christian Association and with God to undertake the leadership with his guidance of a class for the systematic study of the Bible. I do further covenant that I shall be diligent in my preparation for such leadership in the technical knowledge of the Bible and in the cultivation of my personal spiritual life."

Reporting that 705 men were enrolled in Bible classes for the year 1906-07, the General Secretary went on to say, "The movement at Illinois has been leading the colleges and universities of the country for several years. Students, faculty, alumni and friends testify to the influence of this one department of the Association in practical training for lives of usefulness and a religious education. The Bible study department for many student generations at Illinois has filled a place in college life entirely unique in its relationships." Sixty-seven classes were organized that year. Bible study rallies were held to secure enrollment. Study groups averaged about 10 men. Meetings were held in student rooming houses, fraternities, and in other convenient places. Most of the leaders were students.

Despite this bright picture portrayed by the Secretary he intimated that there might be problems: "The Bible study work at Illinois has outgrown student supervision. It is necessary that a Bible study secretary be placed at the head of the work. One-third of the men at the University could easily be reached for Bible study groups if the Association could properly increase the secretarial force."

That there were difficulties is indicated by the Secretary's report for the following year: "For several years the University of Illinois has been known almost literally around the world as the University where such phenomenal things were being done in Bible study. For the past two or three years at least its reputation has not been nearly so good at home. We would expect the evil effects of overemphasis of numbers and superficial work in the groups under student leadership to be felt first in the institution having the greatest enrollment. Fully 150 men refused to enroll in classes this year because of their experience last year and influenced many others to the same decision. Of the 500 men who enrolled in the groups outside the fraternities only 200 remained in the classes two months or more." He attributed this falling off to lack of preparation by the student leaders saying, "They were simply not equipped for this work and made as bad a mess of it as Peter would have made if he had attempted to lead The Twelve."

Apparently Bible classes held in the fraternities were more successful than the others, due the Secretary felt, to the fact that a higher number of faculty

members were involved as leaders. Dean Thomas Arkle Clark and Professor E. C. Hayes were lauded by the Secretary for their work. He pointed particularly to the success of a class taught by Professor J. W. Jenks on "Social Significance of the Teachings of Jesus." Certainly Professor Jenks' course was in accord with the avowed purpose of the Y itself, to make religion a reality and show that it has social significance.

Despite variation in the quality of leadership and fluctuation in numbers, Bible study classes persisted for a long time and were a strong feature of the Y program during Henry Wilson's secretaryship. Perhaps Bible study socials and Valentine parties for both men and women in the study groups helped keep the program operative. A list of those attending the Valentine party in 1907 includes exactly 46 men and 46 women. Was this a happy accident?

The Missionary Commitment

The movement out of which university YMCAs grew, the early student Christian associations, was strongly committed to missionary work. In the early decades the approach was highly idealistic and the main objective was to rescue lost souls from non-Christian belief and bring them into the Christian faith. Out of the strength of this feeling and philosophy grew the Student Volunteer Movement, a movement with the modest objective of winning the whole world to Christianity in a fairly short space of time—one generation. The announcement for the fifth convention of the Student Volunteers held in Nashville, Tennessee, in 1906 stated, "The greatest gathering of students known on the American continent. 3,000 delegates expected. 500 institutions of learning to be represented. 200 missionaries representing 40 mission fields to be present. The greatest speakers of Christendom will present the various themes. A four-days panoramic view of the world-wide extension of Christianity that would consume years of study and research."

A "Handbook of the Missionary Departments of the Christian Association, University of Illinois, 1907-08," put out by the YMCA and YWCA, listed seventeen people in the mission field and the dates on which they had sailed from the United States. At the University of Illinois six clubs were organized so students in the University could keep in touch with the world's religious problems. These were the Af-Tang Club, the Nippon Club, the Celestial Club, the Oriental Club, the Occidental Club, and the Reading Club. Theme for the Reading Club was "The Evangelization of the World in this Generation."

In 1905 the University YMCA reported that thirty-one students were preparing themselves for the foreign field—eighteen men and thirteen women—sixty-five men were engaged in mission study under student leadership. With the emphasis on missionary work which existed when the Y was formed and the response which it made in the early years and during the Parr era it is not surprising to find a strong and continuous growth within the Y, not only of missionary preparation but of international student concern as well.

Boys Work Program

In 1909 a committee was formed to plan an extensive program of service among the youth of Champaign and Urbana. Hal Colvin explains that the idea behind it was twofold: to be a force for character building in the youth and to provide leadership and training experience for young men in the YMCA. The boys were organized into gym classes and teams, coached by Y student members and by varsity athletes whom the committee recruited. Games and tournaments were arranged; one of the most popular events was the annual Spring track meet. This activity enlisted the interest of local groups and townspeople and continued to be a part of the Y program for many years. Furthermore, it led to other involvement of Y members. For example, by 1923 the annual report listed seventeen Y members leading boys' clubs, forty-nine doing playground work, and six working with high school boys. Colvin, who served on the Y staff during 1919-20 and 1923-25, before returning to the staff in 1961 after a long stint with the national movement, devoted most of his time to strengthening this program.

Post-Exam Jubilees

That the Y was not all seriousness and was willing to reach a larger audience through devices other than Bible classes is well illustrated by the history of an event labeled "The Post-Exam Jubilee." Printed on the program for the 1904 Jubilee was the information that "The Post-Exam Jubilee is an outgrowth of College Night which was given by members of the Young Men's Christian Association for six years after the first semester examinations. Last year the program was open to competition and all of the organizations of men in the University were asked to submit a plan for fifteen minutes entertainment. The same plan was followed this year and will be in the future. The best stunts are chosen by a committee made up of one man representing each organization. The names of the representatives of the successful organizations are printed on the back of this program. It is hoped the Monday night beginning the second semester will be reserved hereafter for this Jubilee."

Credit for starting the Jubilee goes to Philip A. Conard, General Secretary of the Y from 1900-04. The first one was held in 1903. Conard later became a missionary in South America and receipts from the Jubilee were sent to him for furtherance of the missionary cause.

As samples of the offerings, The Hermean Preps presented "A Stale Piece of Spring Chicken." The Phi Kaps presented the "Great U and I Train Robbery," and the Phi Psis, Betas, and Delts combined to present "The Prickly Heat Octet." In 1912 the Chemistry Club presented a lecture on alcohol, Sigma Chi presented a ragtime roughhouse and the Kappa Sigs, "A Celebration in 1914 When Champaign Goes Wet—As a Prohibitionist Sees It." Whether or not the acts became more sophisticated is difficult to answer though "Follies of Hamlet, 1914" presented by the Iris Club, "The Kappa Ziegfeld Follies of 1913" presented by Kappa

Sigma, and the “Mexican Revolution” presented by College Hall Dormitory have a more sophisticated ring. But in 1919 Alpha Chi Rho presented “Wild Nell or A Tale of the Western Plains,” the cast of characters including Wild Nell, Sunshine Sally, Handsome Harry, Sitting Bull and Standing Cow. Most eye-catching in the 1922 Jubilee program folder is the movie advertising: Will Rogers in “An Unwilling Hero” and Harold Lloyd in “Number Please.”

Not billed as a light or humorous event, but striking one that way in retrospect was a lecture which Colonel Gustave Fechet delivered for a number of years in the early 1900s telling about the American Indians of the West and how he captured Sitting Bull. For some reason or other these lectures were given under the auspices of the YMCA. The admission charge may have had something to do with it. An announcement stated that “Plans for Colonel Fechet’s lecture on the Capture of Sitting Bull to be given in the Armory on next Thursday evening are going on apace and that the address will be one of the events of the Spring goes without saying.” The public was informed that a “Real live Indian” had been contacted and that he would probably be brought to the University and circulated about the campus prior to the lecture. The community was assured that “the story will be graphic and thrilling enough to suit the most excitement-loving mind.” Colonel Fechet, for many years head of the Military Department at the University, was in his earlier years involved in the Indian campaigns in the far West.

A Past President Speaks

Among the interesting communications received when Harold Reinhart invited past Presidents of the University YMCA to send in their recollections of the Y and its work for the benefit of the Centennial committee was one received from P. J. “Pete” Nilsen, President of the Y during his senior year 1914-15.

“My roommate and I had our living and study room on the second floor but slept in the third floor dormitory. Discipline was satisfactory and observance of rules and regulations was taken for granted. Coed visitations were confined to the first floor lounge. My good friend, Lloyd C. Douglas, who later became a renowned author was Executive Secretary and an inspiration to the students. He preached a short but challenging sermon in the lounge each Sunday. I’ll never forget two of them—with subjects, Kindness That Kills and Cruelty That Heals. He used short pithy sentences and drove home his points. He was a great guy indeed. The Y had no swimming pool, gym or other physical equipment for exercise. It functioned only as a friend of students and exerted a strong religious influence over them. Students were very loyal to the University. There were no such things as rowdy protest demonstrations. Discipline in or out of class was no problem. Drinking and smoking were rare. Drugs were nonexistent. No student cars and few faculty cars. Boys and girls dressed conservatively. Sex was strictly taboo and caused no campus problems. Many students had to work to meet expenses, so between study and work there was very little time or money

for foolishness. I delivered *The Illini* and washed dishes in a fraternity." There are evidences that the University was not as puritanical as "Pete" Nilsen indicates, but as one of the students who had "little time or money for foolishness," he no doubt had little time to examine the habits of students with whom he was not immediately involved.

So, through nearly fifty years of student life at the University of Illinois Professor Parr played an understanding, sympathetic and incisive role. As a dynamic leader in his earlier years and as a strong and effective Board Chairman in his later years, it is fair to say that his influence was stronger and his contribution greater than that of any other non-staff member.

CHAPTER 4

Chief Wilson at the Helm

Henry Wilson had one mission in life that overshadowed all others. That mission was to make the University of Illinois YMCA the most effective and outstanding student Christian association in the country. Most of his working life was devoted to this objective. He came as General Secretary in 1916 and was on the job when he died suddenly of a heart attack on September 15, 1946.

Henry was born in Montreal in 1883 and after completing grade school attended a private preparatory school "for young gentlemen." Then he entered his father's real estate and shoe business in Winnipeg, concentrating on the shoe side. As an active member of the Winnipeg YMCA he became deeply interested in boys work, decided that he would like to devote his life to working with young men, and left his father's employment for full-time boys work with the YMCA.

Success with the work at Winnipeg brought him to the notice of YMCA officials and in 1910 he was asked to become Secretary of the YMCA in Marshalltown, Iowa. This was primarily a railroad YMCA, but Henry saw that the program was expanded and before he left raised funds and saw a new building erected. In 1915 he left Marshalltown for a year at Yale Divinity School. Here he became deeply interested in the student YMCA movement and when approached about becoming General Secretary of the Y at the University of Illinois, accepted and commenced his thirty-year career at that institution in 1916 where he succeeded E. Glen Hersman.

Henry grew up in a family where the father-figure and discipline were important. His father, of English-Irish descent, came to Canada from Dublin. He had attended the Dublin Military Institute and had served in the army. His grandfather on his mother's side fought in the Civil War, leaving Canada so he could join Sherman's army. After being captured in the South he was freed, came back to Canada and made his living as a building contractor. He gave liberally to the Salvation Army.

Henry had three brothers, one of whom, Tom, a brilliant and devout young man, was an amputee. Henry was strongly attracted to Tom and spent a great deal of time with him, carrying him on his back from one place to another.

Considering his background it is not difficult to understand certain strong views he held. He believed that the YMCA was a young man's organization and that its purpose and functioning would be diluted if women were also members. As an administrator he was extremely business-like and believed that certain formalities should be observed, even among immediate members of the staff. Fraternizing and the use of first names were not the order of the day. But this same administrative formalism at that time pervaded the University. The writer recalls that as an Assistant to three Deans of Agriculture prior to World War II, he was never invited to one of their homes—but they were good Deans of Agriculture—just as Henry Wilson was an outstanding YMCA secretary. Business was business and when he was working for the Y, other things had no place. But he did have close friends, many of whom visited in his home—Parr, Baker, and Deans Babcock and Thompson among them. The Wilsons were neighbors and close friends of the Lloyd Moreys, though Morey never served on the Y Board and more often than not took a view contrary to that of the Y when problems arose between it and the University.

Wilson had definite views about the espousal of movements by the YMCA. In his view, it should not. So he refused to have the Y promote the Peace Movement after World War I or either support or denounce compulsory military training. Dr. Henry Wilson, only son of the Chief, remembers as a young boy his father's total commitment to the Y, his almost weekly trips to Chicago to raise money, the pace at which he drove himself, and his unwillingness to neglect his role in local programs though the search for finances frequently constituted a full-time occupation.

In December, 1941, twenty-five years after he had cast his lot with the University Y a recognition dinner was held for him. What he heard and read on this occasion must have given him great satisfaction—and an even stronger will to make the Y's program the most distinguished in America.

The Program Expands

In one of his early reports to the Board Chief Wilson said: "So many students come to the University with an institutionalized interpretation of the Association that it is exceedingly difficult for them to recognize it as a Christian movement rather than as a building where they may indulge in swimming or gymnastics or other past times." After arriving on the scene, the Chief proceeded to dispel this notion and further expand the idea that the main function of the YMCA on a university campus is to render service and create leadership in a Christian context.

Harking back to his work with boys in Winnipeg he strengthened the community boys program in Champaign-Urbana. In addition to its two-fold purpose—to answer the need of boys for healthful recreation and to build leadership in the YMCA students who participated—he no doubt expected that a by-product would be some strengthening of the boys' feelings about religion and

the church. Large numbers of students, including many University athletes, participated in this program as managers and coaches. It is probable that this work with boys spurred the establishment of McKinley YMCA in Champaign.

The Chief was not satisfied with strictly local programs involving YMCA members; he also took a hand in organizing deputation teams which visited high schools and churches interpreting the Christian faith and no doubt serving as excellent recruiting media for the University of Illinois. These teams would frequently spend the whole weekend in a community, appearing in churches and the high school. Hal Colvin recalls that he was scheduled to leave with such a team on the day the old YMCA hut burned. After finding that they could be of no help, he and the team departed as scheduled.

Over the years this work with boys produced countless leaders who became prominent not only on the regional and national scale, but also worldwide. To name just two examples—E. G. Williamson became Dean of Students at the University of Minnesota and was one of the early leaders in establishing guidance and counseling in higher education; E. R. Hilgard became one of the top psychologists in the country.

Hi-Y clubs and an Older Boys Conference were sponsored by the University YMCA. This latter was for older boys and workers with boys from the high schools and Sundays schools of the county. The theme for one such conference was “Where Will You Be Ten Years From Today?” Appearing on the program, besides Wilson and Colvin, were the mayors of Champaign and Urbana, local ministers, several professors from the University, the Ag. Quartet, and Dean Thomas Arkle Clark.

The University Y assumed an increased leadership and participation role in state and national YMCA affairs—such as the National Student YMCA Assemblies held quadrennially and the National Student YMCA-YWCA Staff Seminars held for two weeks each summer.

On the campus the Chief's prime objective was to reach students—Bible study groups, Freshman Fellowship groups, and All-University Services held in the auditorium were some of the means. At the same time the service activities of the Y were strengthened—finding employment, finding rooms, and aiding foreign students, for example. While all this was going on, the Chief commenced building bridges to the financial community with a view to creating an endowment and raising funds for a new building. For two years he carried on this work alone; there were no other staff members. In 1918 C. D. Hayes joined as Associate Secretary and began working with foreign students. The Chief needed more help and he got it.

Enter Mic

When M. Ian Coldwell (his three initials spell “MIC”) retired after nearly thirty-eight years on the Y staff, Paul Van Arsdell speaking at Mic's recognition banquet said: “In this hall are those who in the firelight glow of Camp Seymour

have seen a tall, straight man with penetrating look and forceful voice stand before thirty eighteen-year-olds with the admonition, 'Don't you fellows forget your Christ.' You have not forgotten; you will not forget." Although a capable speaker, Mic rarely made public addresses. For these he had the talent, but they were not his method. He preferred to counsel at close range with one individual or with small groups. Moreover, and significantly, rather than impose his own definitive and firm convictions on another, he sought to encourage the individual to build convictions through the person's own reasoning and conscience. His zeal and relentless energy helped Henry Wilson and others make the University of Illinois YMCA the outstanding organization of its kind in America.

Mic was born on a farm near Oxford, Kansas in 1889. After being graduated from Southwestern College in Winfield, Kansas and doing graduate work at the University of Kansas, he taught school and coached football for several years. He came to the University of Illinois in 1918 as a YMCA worker with the SATC (Student Army Training Corp), was discovered by Henry Wilson, and joined the staff of the Y that year.

Mic liked program work and dealing with young men. Though asked to become the fund raiser for the Y in 1940, a task he did so well he was never permitted to escape, his heart was always with program and the counseling and guidance of young men. This assignment which he was not able to escape plus the fact that he and Henry Wilson were both strongminded individuals with their own ideas about running a railroad created a tension between the two which didn't subside. To the credit of both men and the everlasting benefit of the Y, they delivered the goods despite their feelings.

In 1944 on the 100th anniversary of the YMCA movement a twenty-five year recognition dinner was held for Mic. The occasion was announced by Dr. C. L. Metcalf, Chairman of the Board, and letters came in not only from the local community and the state of Illinois but from around the world. There is no better testimony to the effectiveness of Mic Coldwell than the remarks contained in these letters. Some even contained poetry, the one from Dean Carmichael, for example:

"Some men possess such active central force
That others gravitate into their sphere
And see in all they think and do a source
Of what seems permanent in man's career."

Bishop James C. Baker wrote from California, "It was a good hour for us when you came. You have had the good sense to stay by in an opportunity not excelled in any other university in the world." Charles B. Shuman, later to become President of the American Farm Bureau Federation, wrote: "Your work with the Y has been an outstanding contribution to the building of character in thousands of students." William E. Britton, a member of the Law Faculty and for a time legal counsel of the University, wrote to the editor of the University of Illinois *Alumni News*: "I do not want to let the opportunity pass without saying some-

thing concerning my impressions of Mic Coldwell's work at Illinois. Both in and out of the YMCA Mic's work with students for the past twenty-five years has been of incalculable value not only to the students so helped in the planning of their individual lives but also to the wider interests of the University of Illinois. As an associated layman in the work of the YMCA and as a friend I have known Mic Coldwell a long time. Over the years there have been but few men in or about the campus who have touched so helpfully and so abidingly so many student lives as Mic Coldwell has touched." Ralph Dunlop, Chaplain of Northwestern University, thanked Mic for leading him into the Ministry and said, "I can remember the first day that I arrived in Champaign and on a lonely Sunday afternoon wandered into the old building to see what I could see, and one of the first persons I saw was you. I shall never forget your cordiality or your sincerity. It meant a lot to me." Rabbi Abraham Sachar, National Director of the Hillel Foundations, wrote, "Your steady counsel contributed to stabilizing hundreds of young people who passed through the portals of the University YMCA."

Sentiments like these were repeated when Mic was honored in his retirement twelve years later, in 1956. On that occasion Dean Albert Harno of the College of Law spoke on behalf of the faculty and Corliss D. Anderson, Chicago Financial Consultant, friend of the Y, and Y trustee, spoke on behalf of alumni and friends.

The remarkable impact which both Mic and Chief Wilson made on men who passed through the Y did not result from keeping an eight-hour day or ten-hour day. Both had an uncanny sense about the problems of young men and where and when these problems might arise. Their aim was to be at the right place at the right time—not keep hours. Fortunately for the human race people like this do come along. They are not plentiful and they don't always earn plaudits—for their cohorts either do not understand or are envious of their commitment. To their everlasting credit they imbued countless young men with the will to act likewise and the world, woefully imperfect still, is better for it. Not for a moment would one discount the role played by the University faculty members, by those who have supported the Y with generous giving, and by the dedicated students who have manned Y offices, but without a Chief Wilson and a Mic Coldwell and in a later day a John Price, and an Ed Nestingen, and others who did not keep hours, all these roles, no matter how well played, would have produced only an ordinary play.

World War I

"They're back now—most of them, and the others will be here in September. The boys Uncle Sam called away to do that little job the Kaiser put up to us. That means the old Illinois we knew before the war, but richer for the experience. It means the old campus life again and in that life the Young Men's Christian Association must play its part and render its unique service more adequately than ever before." This appeared in a little Y wartime publication called *Shrapnel*,

which also contained a plea from Dean Kendrick C. Babcock, Chairman of the Finance Committee, for more funds, explaining that the Y planned a larger program for 1919-20 than ever before. Some notion of the size and scope of that program appears in an article written by Henry Wilson for the November, 1919, issue of *The Intercollegian*. In part he said: "To the University of Illinois as to many other institutions this season brought the largest enrollment in history and it is safe to say that many of the new arrivals came direct to Association headquarters. A great number of the new arrivals had been in camps in this country and overseas. Indeed, it seems some days as though two out of every three men are wearing the service button. The Hut, which serves as our headquarters, was a familiar friendly sight. The employment secretary was on the job early and late and made his office indispensable to actually several hundred needy men. Upward of 700 men applied, one-third of whom secured permanent positions while as many more found temporary work and odd jobs. It took all the ingenuity possessed by several well-qualified canvassers to open up new sources of employment." This is how it was without a GI Bill.

The Y cooperated with local churches in putting on social programs—its special contribution being a musical each evening from 7 to 8 o'clock for the week prior to the beginning of classes. A World Problems Forum was organized and the meetings drew full houses. Rooming and fraternity houses were canvassed to promote discussion groups. A stag was held with 1,700 men present.

The boys work committee operated in high gear and it was the time when work with foreign students really got under way. In his article the Chief said: "One of the most far-reaching influences of our work is operating in the service rendered our brothers from other lands who have come to our University for study. One of our staff has devoted himself to serving these men in the many many ways open to him . . . making their reception cordial and friendly, helping them find rooming and boarding places, securing helpful introductions for them, and advising them on a multitude of problems peculiar to them . . . all of which takes infinite patience as well as Christian solicitude on their behalf."

C. D. Hayes, who had served for several years on the Y staff in China and Japan, had been recruited to do this job. It was the beginning of a distinctive program which has been carried on without interruption and which has attracted to the staff of the Y capable people like John Price. Borrowing a page from the way the Y Huts had operated overseas it was decided to bring women into the program. The first one employed was Miss Mary A. Rolfe, who had experience in France with the Red Cross and with both the YW and YMCAs.

For the first time Wilson had a staff, making possible some distribution of labor. Besides himself, C. D. Hayes, and Miss Rolfe it was composed of Mic Coldwell, who handled employment, campus service and membership; Hal Colvin in charge of boys work committees and social service; and Captain J. M. McKendrick in charge of committees promoting discussion groups, religious meetings, gospel teams, and friendship councils.

The Y was active throughout the War years. During the influenza epidemic

when meetings were restricted the Y showed movies to the 1,500 SATC men who were bedded down in the armory, "perhaps the biggest bedroom in the world," one of its publications stated. The Y sponsored religious meetings in the auditorium; nine such were attended by 5,500 men. When Dr. T. W. Galloway came under Y auspices to "deliver a wholesome scientific address on sex hygiene" the commanding officers of the SATC and SNTC ordered a full muster for the occasion.

The Hut was crowded all day long with men going and coming, looking for companionship, something to read, an answer to problems. Not the least of the Y's activities was encouraging men to communicate with their relatives and handling parcels. On one day 900 bundles were wrapped, stamped, and mailed out. Y secretaries handled an average of 600 pieces of incoming mail daily. An average of more than 1,000 letters per day were written on Y stationery. During the thick of the war in 1917 "bugle services" were held in the University auditorium on Sundays. At one such service David Kinley, then a Dean, made remarks on the War Fund Campaign. Buglers from the Military School of Aeronautics did a number of bugle calls including "forward march, double time, commence firing, cease firing, fix bayonets, charge," and everybody sang "Oh Beautiful For Spacious Skies," "Onward Christian Soldiers," and "The Star Spangled Banner."

During the war the YMCA worldwide was totally involved. In an "Outline of Presentation for use of Organizers and Solicitors in the National YMCA War Work Campaign," the financial needs of the national YMCA were explained. These needs were not modest. Besides the operation of its Huts and program overseas with all of the allied armies, 1,200 secretaries were employed in the United States for work in the cantonments. That year, 1917, the national Y needed 35 million dollars. With 38 million men under arms on both sides of the war and an average of 25,000 being killed, wounded, or missing every day it is no wonder that the Y needed extraordinary resources. And through it all the Y was committed to its Christian mission. Of interest are the following paragraphs from the outline:

"The pay for the various armies is; Russian, 1 cent a day; Belgian, 4 cents a day; French, 5 cents a day; England, 24 cents a day; American, 1 dollar to 3 dollars a day. The best paid are the most severely tempted. Our soldiers are farthest from home and are marked by the harpies and other agencies of degeneracy.

"The Soldier wants to spend his furlough seeing the chief points of interest in Europe. Plans are under way now to provide hotels and hostelries and guides in the various cities and to plan healthy occupations that the evils may be counteracted.

"One hotel in the French Alps has been taken over and negotiations are now on for others where summer and winter sports, athletics, mountain climbing, and physical and mental recreation will obviate the necessity of leave to Paris."

When the ground school of aviation was opened at the University, ar-

rangements were made with the University YMCA to house and feed the student soldiers in the YMCA building. The building at that time was the present Illini Hall. With regard to this venture President David Kinley remarks in his autobiography, "The arrangement whereby the students had been housed and fed in the YMCA building under a contract between the military officers and those of that organization proved unsatisfactory and the University took over the whole matter, making its own arrangements with the Association and becoming directly responsible for housing and feeding the students. . . . Thereafter things moved more smoothly, although it seemed impossible for one or two officers to realize that under the circumstances the methods that might be pursued successfully in an army post in the desert were not altogether successful at a university."

If this recollection of President Kinley is accurate, it is not the first time an organization has had trouble trying to feed large numbers of people. Witness for example the army itself. Anyway, Henry Wilson didn't believe that university YMCAs should operate rooming and boarding establishments. They had more important responsibilities. History has proved him right.

Freshman Camp

Though Mic had a hand in creating Freshman Fellowship, Fireside Forum, All-Pledge Banquet, Graduate Student Forum, and Faculty Forum, his most significant program contribution was Freshman Camp. During the Spring of 1926 Mic and the Freshman Program Committee under the Chairmanship of Harry Schlenz came to the conclusion that the kind of orientation Mic and other staff members of the Y were able to give individual Freshmen entering the University should be provided to a larger group and on an organized basis. Instead of putting the idea in cold storage they immediately contacted Y secretaries in towns throughout Illinois stating that a camp would be held in the Fall and asking for applicants. By the time the camp was to open in early September, accommodations were over-subscribed.

The camps, designated as Freshmen Conferences or Freshmen Leadership Conferences became so popular that two three-day camps were held prior to Freshman week on the campus. The best talent the University had to offer participated willingly—Deans, coaches, student leaders, and faculty members prominent in both Y and University activities. The Freshman Camp idea spread and during the next thirty-five years more than forty institutions followed suit. A plaque in honor of Mic Coldwell and Harry Schlenz, originators of the Freshman Camp idea, was dedicated and installed at College Camp, Lake Geneva.

During the forty-seven years it has operated more than 10,000 University of Illinois students have attended Freshman Camp. The impact this has had in getting students involved in activities in the University and on their personal outlook both within the University and in later life is difficult to assess, but it has been tremendous. For example, In July, 1939, Art Mosher, Y President in 1931-32,

for twenty years on the faculty or Principal of the Allahabad Agricultural Institute in India, wrote to Mic and said: "If God calls missionaries, he called this one in the first instance through the lips of Mic Coldwell, and he used his same Mic Coldwell to bring me within range of other lips ready to second the motion." Art also mentioned that he had learned something from Mic about enlisting financial aid for a Christian enterprise—"You should feel somewhat gratified and I surmise highly amused to know how my attitude has changed toward that necessity. I actually enjoy it now. It is almost a shock when someone says now, 'My, how I would hate to have to beg money.' It seems that I have heard that song before. You are greatly responsible for that part of my education."

Attractive folders showing a freshman, suitcase in hand, scanning the whole panorama of the University, announced the camp-conference programs. Questions likely to crowd a freshman's mind were posed with a promise of answers and pictures of the distinguished professors, deans, coaches and sophisticated young men who would answer them. Posters were sent to the high schools, and city YMCA secretaries were informed. The Camp was well advertised and well attended. In 1937 there were 3,000 applicants from which 300 were selected. The conferences lapsed for two years, 1957 and 1958, but were revived by Fred Miller and Ed Nestingen.

In 1962 Freshman women were included. With the growth of Junior Colleges in Illinois and an increase in University enrollment at upper class levels, Freshman Conference was changed in 1971 to New Student Conference and transfer students were invited. These changes were urged by University staff officers, particularly by members of the Dean of Students office.

In 1972 there was again a change of mind about nomenclature and "Freshman Conference" was restored.

What Is the Y?

Chief Wilson never lost sight of the fact that the Y had to justify its existence. Hard questions had to be answered. Why a Y when the University offered courses in religion and philosophy, when there were a large number of campus churches to serve the students' spiritual needs, and when many of these churches had strong student foundations carrying on programs and service activities similar to those of the YMCA? Others pointed out that the Illini Union could provide needed social outlets and could institute service programs such as employment and housing. The fact that the Y is still going strong and serving many needs is evidence that Chief Wilson had good answers for the critics. In his 1928 report to the Board he said: "Because of the great urge on the part of many student organizations to justify their existence and because of the fact that we are a semi-public institution which gives license on the part of many who do not even donate to the work to pass judgment on the organization, its management, and its program we may be sure that different phases of our work will be under fire by many self-nominated critics from year to year. For

example, we hear now and then that there is no place in the community for the Young Men's Christian Association. The statement is made that the Union can take over the so-called secular work and the churches can take over the so-called religious work."

He then reported the conclusions of a conference of church workers held in 1923 to discuss the question "Has the Young Men's Christian Association and the Young Women's Christian Association a function in University life in relation to the churches" which in summary said that the YMCA is campus-wide, autonomous, and student controlled; has freedom to deal with all student groups as units; serves to develop the sense of allegiance to the Christian program as a whole; renders practical Christian service in handling rooms, employment, and providing social rendezvous; as an indigenous student organization campus-wide is in a position to deal with the University in ways which an ecumenical student organization cannot; gives a united approach to non-preference students, students from abroad and others; and serves as an agency for initiating or correlating action common to all religious groups.

Just what is the University YMCA then? What is there about it that enables it to fulfill the role carved out by Chief Wilson, Mic Coldwell and others? Some of the early leaders in the movement answered this question very well. Charles K. Ober, a pioneer leader in the inter-collegiate YMCA movement, said:

"It is not the building, but something that built it;
It is not the membership, but something that wins it;
It is not the organization, but something that organizes;
It is not the achievement, but something that achieves;
It is not any thing on earth, but a spirit on earth that lifts things heavenward.
It is a spirit of brotherhood, uniting men of faith in fellowship and service;
It is a spirit of sacrifice, preferring rather to "fall to the ground and die" than to abide by itself alone;
It is a spirit of unity, giving a new evidence and releasing a new energy of Christianity;
It is a spirit of conquest, contending for the Kingdom of Christ unlimited.
It is the spirit of Youth with the dew and freshness of the morning;
It is the spirit of Manhood, pressing forward with the mid-day heat and burden;
It is the spirit of Christ, with His deathless life and his unquenchable enthusiasm;
It is the spirit of Association, the youth, the man, the Christ in undiscourageable and irresistible cooperation.
By the grace of God it is what it is, and by the grace of God one may possess and be possessed by its spirit."

Clarence P. Shedd characterized it thus: "It has a strong social concern.

It finds new ways of working. It is world-minded; it is intercollegiate. It is a crusading movement. It is democratically controlled. It has a liberal membership basis." Shedd also mentioned that it was ecumenical. But it had not always been so. The university YMCAs led the YMCA movement toward a liberal membership basis—"purpose" instead of evangelical. In his report Wilson never failed to emphasize the Christian character of Y work, the fact that it is directed locally, that it is indigenous, and that the Y does not try to be a church. He stressed the fact that its scope is unlimited but it avoids the cultivation of sectarianism and it has no desire to become a "club." He never tired of saying that the University YMCA is a movement motivated by a love for young men and a desire to preserve always the highest possible appreciation of the value of personalities.

Testimony that the Y in action fulfilled these standards is not lacking. There is enough to fill a volume. The following echo fairly the themes one would find running through this testimony: "Consistently the University of Illinois YMCA has been one of the strongest influences on the campus in strengthening moral character, in undergirding spiritual ideals, and in developing Christian leadership. In this strategic center of youth, I commend it to you."—Dr. W. L. Burlison, formerly head of the Department of Agronomy and Chairman of the Y Board in 1929-30. "To me through the years the University YMCA has meant an institution behind which I can place my full support with the confidence that its program would be rational and virile in cultivating Christian character and Christian leadership."—Dr. Morris M. Leighton, formerly Chief of the State Geological Survey. "My four years experience in the YMCA and my continuing association with it loom large as factors making it imperative that I serve God as best I am able as a full-time Christian worker."—Dean Leeper, President of the Y in 1940-41, who later became a missionary and lost his life in Japan.

Give Us Men

In the program for the 70th anniversary dinner of the University YMCA is this paragraph: "By origin, history profession, and major sources of support this Association is obligated to high spiritual productivity in the lives of young men and may never with complacency and good faith leave that duty unfulfilled and languish in the domain of good intention, formality, or feeble effort." Henry Wilson and Mic Coldwell both believed that the most important and distinctive mission of the Y was to take advantage of the fact that it was a university YMCA and produce committed Christian leadership for service in all parts of the world. In a brochure prepared by the Y in 1924 entitled "Leadership, The Primary Religious Aim" is a paragraph saying: "State universities have assumed the educational leadership of this country. The atmosphere of these tax supported institutions breathes ruggedness of spirit, independence of thought, and affords acquaintance with men preparing themselves for the various callings and professions. Leadership in agriculture, engineering, commerce, teaching, law,

medicine, and journalism is now coming from these great centers. In this environment will be found the kind of men we need for professional religious callings as well as the opportunity for raising ideals of community life in states and nations by developing in these potential leaders a sense of Christian mission."

Thirteen years later when the *Daily Illini* carried a full page announcing the YMCA's plans to erect a new building, one of the major items on the page was headed "Development of Leaders is Aim of Y."

In 1941 Pence James, a feature writer for the *Chicago Daily News* was invited by the YMCA Board to visit the University and see first-hand how the Y functioned. Out of his visit came an engaging little booklet entitled "Give Us Men." In the forward he said "It is a very unusual narrative, almost unbelievable to those who are accustomed to reading only "Keep fit—join the Y" ads. Any indifference that may have been shown toward the Young Men's Christian Association is readily dispelled in the revealing light of a true picture of the University Y and its ability to develop character and leadership." James also remarked that it was unique among institutions of its kind. He said further, "When on your journeys you come across an organization that was built solely for boys, that has no tickets to sell, no swimming pools to maintain, no gymnasium as a membership lure, nothing to peddle—only an offering of friendship and a program of character building for young manhood that reaches out much further than the inner circle of membership, then indeed you will have discovered the Young Men's Christian Association of the University of Illinois."

He then proceeded to relate what he called the "fascinating, I might even say amazing, true stories of some of these boys who have been taught how to be men by the YMCA." He described Chief Wilson as "a social worker, a fighter for his beliefs, counselor and friend. . . . One moment he is a father to a discouraged youth; the next a disciplinarian to a failing boy; the next a hard-pushing business man making calls at offices all over the state to raise the budget needed to carry on the great work of the YMCA."

Mic Coldwell also had some notions about making men. One of his favorite mottos was "multiply the doers." He believed that students had their lives affected just to the extent that they were involved in purposeful programs. He quoted Buck Knight—"This campus suffers from too much spectatoritis." Out of his own years of experience Mic mentioned "a galaxy of fine spirits and able leaders." A few of them: William R. Brown, Harry E. Schlenz, Paul C. Brines, James C. Pettee, Don Black, L. S. Highsmith, John Larimer, Carl Milburn, Otis Randolph, John Douglas, Harvey Hensel, Erwin Dueringer, Dean Leeper, Robert Trobaugh, Loren Beal, Arthur Hall, Chester Marquis, and Ralph Johnson. All of these men were active with the Freshman Fellowship Committee; six of them were Y Presidents, five became ministers. All but two, Mic points out, came from small town high schools. Mic's hope was that every man who was graduated from the University would be graduated a whole man—"Give us men" was more than a slogan for Henry Wilson and Mic Coldwell.

The Chapel

"A great deal of finding oneself in this universe is solitary . . . one must try to understand what he believes." These were some of the thoughts expressed by Art Mosher in his address at the 80th anniversary dinner of the University of Illinois YMCA on February 20, 1953, two days before the Henry E. Wilson Memorial Chapel was officially dedicated. One of Wilson's hopes was that a beautiful and inspiring retreat could be a part of the Y. He viewed such a retreat primarily as a place where one could go and meditate, though the chapel dedicated to his memory also serves other purposes. The chapel, which cost approximately \$50,000, was financed by gifts. A brochure describing it and inviting contributions stated: "To realize one of Henry E. Wilson's unfulfilled dreams the YMCA at the University of Illinois is creating a meditation chapel as a memorial to this great leader and friend to all who knew him. As was his wish, the chapel will minister to the deepest needs of all students in its convenient location across the street from the busy campus."

Participants in the dedication service were Lloyd Morey, then Comptroller of the University, at the organ; Professor Emeritus Arthur B. Mays, formerly Chairman of the Board of the YMCA; Paul Van Arsdell, Chairman of the Board; Paul Burt, Director of Wesley Foundation; James Bailey from the School of Music; Phil Morgan, formerly General Secretary of the University YMCA; Theodore Frank, minister of the First Congregational Church; and Harold Ingalls, General Secretary of the Y.

The dedication leaflet carried a brief sketch of Chief Wilson's full and fruitful life. In part it said, "From 1916 until his death in 1946 he was General Secretary of the University of Illinois YMCA, a period marked by great success despite fire, depression, and numerous other discouraging factors that might have defeated a man of less faith and courage. His work in the state and national YMCA programs was that of a strong able leader. He served as committee member and officer in numerous phases of those organizations. In 1921 he went to Europe as a member of the Relief Commission of the World Student Christian Federation visiting several countries on work with students and faculty members.

"It has been said that the present University of Illinois YMCA building is a monument to Henry E. Wilson's vision, energy, and faith. But those who knew and loved him as "Chief" affirm that the more important monument is in the lives of the many students whom he influenced deeply and lastingly."

Those who visit the chapel find, as the Chief would have hoped, "A little place of quiet rest all sacred to thyself.

"Where quiet thought and prayer bring peace and perspective amid the bustle and hurry of university life.

"Where in God's presence life is given meaning and purpose.

"Where a student on his knees can face the fact of failure, academic, moral, social.

"Where the ultimate realities become real and true and the fundamental commitments of life are right.

"Where Cabinet, Board, and committee groups may worship before plunging into business and program meetings."

Henry Wilson's life with the University YMCA was not an easy one. When he returned from a fund raising trip to Chicago to find his home burned (he was met at the train by his son, Henry, and his only question was "Did anyone get hurt?"); when he had to work long and strenuous hours keeping the Y and its program meaningful and also keeping it going financially; when the depression struck and pledges for the new building could not be met; and when men who had promised to help in the building campaign were, in the light of the depression, not even courteous in telling him they couldn't help; when he had to constantly be on top of relationship problems with the Y and between the Y, the churches, the local foundations and the University (minor as some of these problems were), he must have felt the need of a retreat such as the chapel now offers.

Following his death (September 15, 1946, while on his way to son Henry's wedding) the Board of Trustees of the University adopted the following resolution:

"In the recent death of Henry E. Wilson, for thirty years General Secretary of the University YMCA, the University of Illinois lost a loyal friend. While not an official member of the University staff, Mr. Wilson's contribution to the University's welfare and student life has been far-reaching and outstanding. His able leadership brought him, and the University, national and world-wide recognition in YMCA circles, and the Association he so ably led has had top rank rating for many years.

"Mr. Wilson's chief concern was that the YMCA should serve the University by providing leadership and a program in the area of moral and spiritual values.

"The beautiful building which is the house of the YMCA, while a gift of friends interested in the moral and spiritual life of students, is also a testimonial of the dreams and the untiring efforts of Mr. Wilson.

"Therefore, be it resolved, that the Board of Trustees hereby records its appreciation of Mr. Wilson's contribution to the life of the University over so many years, and directs its Secretary to spread this resolution on the minutes."



E. S. Steele, first president of the YMCA at Illinois.



Thomas J. Burrill, first chairman of the YMCA Board of Directors.



Regent John M. Gregory who gave much aid in the early organization of the YMCA.



A. V. Millar, first general secretary of the YMCA.



Samuel W. Parr, second chairman of the YMCA Board.



I. O. Baker, fifth president and third chairman of the YMCA Board.



David Kinley, 6th president of the University of Illinois and helpful friend of the YMCA.



Thomas A. Clark, dean of students who gave significant leadership to the YMCA.



W. B. McKinley, Champaign businessman and major donor to the Association buildings.



Louis Latzer, pioneer leader of the Pet Milk Company and early donor. Father of Robert Latzer, '08, and Mrs. Jennie Latzer Kaeser, '00.



Fred A. Poor, Chicago industrial leader, major donor and former chairman of the YMCA Board of Trustees.



Fred S. Bailey, late President of Champaign National Bank who endowed the Bailey Scholarship Fund to aid worthy students.



George R. Carr, '01, late Chicago industrial leader who gave the YMCA over a half century of service and was chairman of the YMCA Board of Trustees.



Mrs. Jennie Kaeser, Highland, and daughter Mrs. Vernon Piper, '37, St. Louis, at the time of the dedication of the Kaeser Room in 1951.



YMCA staff picture in 1924. front left to right: M. I. Coldwell, Henry Wilson and C. D. Hayes. back: Harold Colvin and Grover Little.



YMCA staff picture in 1952. front left to right: Harold Ingalls and M. I. Coldwell. back: Delmar Wedel, John Price, Howard Amerman and Jack Kerridge.



The YMCA at the University was founded in University dormitory known as "the elephant" located on what is now Illini Field.



University Hall, third location of the YMCA.



Curry Cottage, first permanent home of the YMCA and YWCA at the corner of Wright and John streets.



First building built as the University YMCA; now owned by the University and called Illini Hall.



"The Hut", an old Army type barracks which became the YMCA after World War I, located at Wright and Green Sts.



Interior view of "the Hut" which was the YMCA until it burned in 1923.



Two former faculty homes at the corner of Wright and Chalmers which became the YMCA in 1926.



Present building at 1001 S. Wright which was built and occupied in 1938.



Eleanor Roosevelt met with members of the Little United Nations program at the YMCA in 1954. left to right: Mrs. Vera Kochman Stroud, Linda Freeman, Babbs Williams, Nigeria, chairman of Little U. N., Mrs. Roosevelt, Dorothy Moriarty, Richard Sublette, Joan Bonnell, and Roland Westerlund.



Congressman Richard Nixon addressed a crowd from the front lawn of the University YMCA when the campus was closed to political speakers.



Randy Sims demonstrated a new disc cultivator to Indian farmers during the "Illini In India" project in the summer of 1966.



Faculty leaders met at the Green Tea Pot in 1923 to plan for fraternity religious discussion groups.



Faculty Forum luncheon held in the old frame house on the present building site in 1933.



Grade school boys' track meet sponsored by the University YMCA in the early 1920's.



"Y" Pal Program began in 1961. Senior Pal Lee Bailey and Junior Pal Ronnie Lee Smith exemplify the idea "a partnership today for understanding tomorrow."



Craig Nesbitt, Richard Clifton and Marlon Nesbitt enjoy planned activities by the Pal Program.



Faculty and young alumni gathered for a homecoming discussion in the Kaeser Room. left to right: Steve Meyer, Terry Scranton, Eden Martin, George Anderson, Professor Gene Graham, Kenneth Allen and Hugh Tyndall.



An observance of Dean Charles Thompson's 85th birthday by members and leaders of the YMCA in 1957. front left to right: H. C. M. Case, Dean Thompson, Paul Van Arsdell and Emil Lehmann. back: Roger Adams, Howard Amerman, John Douglas and M. L. Mosher.



This International supper emphasized the Philippine culture and was held as an annual event in Latzer Hall.



A leadership planning group for the Freshman Camp at Camp Seymour in 1939. left to right: Albert Mueller, Dean Leeper, chairman; Garrett Loy, Louis Hauptfleisch, Monroe Walter, Raymond French, John Buyers, Louis Briggs and Edwin Guernsey.



The Friday Forum, now sponsored by the YMCA and YWCA, featured Roger Ebert, movie critic for the Chicago Sun Times in the fall of 1972.



The Board of Directors for 1972-73 were pictured at a recent meeting. left to right front to back are: Bill Chen, Keturah Reinbold, Ed Veltman, Reed Wilson, Robb Hutchinson, Don Hensel, Dennis Petty, John Cummings, Martha Swisher, Ken Rinehart, Bob Bohl, Frank Cook, Jim Curtis, Eric Terlizzi, Harold Halcrow, Dave Pierce, Harold Colvin, Charles Warwick, Bob Scarborough, Frank Shupp, Dan Heck, Harold Reinhart, Bob Hiltibran, Franz Hohn, Dave Cherrington and Steve Douglas.



The present Board of Trustees met in Chicago in December, 1972. Those in attendance were; Left to right: Earl Schwemm, Corliss Anderson, Bill Carmichael, Ralph Dunlop, John Ruettinger, W. B. Browder, chairman, Harold Reinhart, Executive Director, Harvey Hensel, Tom Latzer, E. L. Simmons, vice chairman, and John Franklin, secretary.

CHAPTER 5

The Y in Action

The Y's Indian for November 20, 1929 was not an unusual issue. Like other issues it carried two masthead statements. "The YMCA serves to develop the sense of allegiance to the Christian program as a whole" and "The University Y operates upon the principle of student and faculty initiative and responsibility." The remarkable thing about the issue was the welter of YMCA activities its heads and subheads disclosed: "Graduate Men Plan Seminar on Religion. Project Started to Send China a YMCA Secretary. Dean Babcock Talks to Membership Stag. International Mixer Held on November 3. Fireside Forums Proving Popular With Students. 278 Grade School Tribesmen Are Organized. Older Boys Committee Directs A Large Group in High Y. Doctor Abdullah Yusef Ali Speaks at All-University Service. National YMCA Secretary For Korea Speaks to University YMCA Cabinet. Committee is Named For Faculty Forums. Racial Problems Are Investigated by YM-YW Interracial Commission. YM-YW Annual Reception Enjoyed By Hundreds. Deputation Teams Visit High Schools. Vocational Hour Being Arranged For All Students. Employment Staff Locates 1,786 Jobs."

Any issue of the *Y's Indian* would produce headings like these. Now for a look "inside" some of these activities.

The Employment Committee

In 1928 the Y put out a brochure entitled "What Price Education—A Story of Eight Boys Who Work." It describes the activities of the Employment Committee and contains a brief sketch of eight young men who came to college against odds that would keep most men away.

At seventeen John Carlino went into the coal mines for three years to support his family while his father recovered from a rheumatic condition. During this time his mother died and family finances were precarious. After his father went back to work John came to the University, the Y found two jobs for him, and he was able to stay in school and be graduated.

Ken Schlusser was left homeless at thirteen. He worked by day and went

to high school at night in Dayton, Ohio, until he was graduated. He came to the University with \$200, his life's earnings. The Employment Committee got him a meal job, another job to pay for his room and odd jobs from time to time at forty cents an hour. He made it through the University. These two cases are typical of the eight described in the brochure and the eight are typical of hundreds more who made it through the University only because they were able to work. The brochure said, "More romance is crowded into these brief incidents than one finds usually in fiction. They deal with soul stuff, not marketable labor, fabricated metal, or farm produce."

The Employment Committee was a large committee consisting sometimes of as many as forty students. Members were working students who realized the importance of their service to those who needed help. They canvassed the community for jobs and held a meeting once a week to compare notes, get ideas, and keep the job roster up-to-date. They scheduled their time on the employment desk and someone was there from 8 in the morning until 6 in the evening, six days a week. Applicants were interviewed by the Employment Secretary, who tried to find out something about the man before he sent him out on a job. Each applicant filled in a form showing his class schedule, the kinds of work desired, jobs in which he had experience, his financial situation, his name, address, and church affiliation. Some of the jobs were permanent; most were temporary and odd. By signing up a week in advance the student could work a day at a time or a half-day at a time or for a weekend.

All through the years the Y operated the Employment Service the demand outnumbered available jobs. Therefore the Committee tried to screen applicants so those in real need would get the jobs. There were others who had no real need but wished to work anyway so they would have extra money. In some cases parents wanted their sons to work regardless of the support from home because they thought working was good for them.

For more than sixty years finding jobs for students was a major activity. Then in 1932 the University decided that job placement for both students and graduates should be one of its functions, and the Y, having set in motion a good thing, bowed out.

Freshman Fellowship

Mic Coldwell believed not only that the Freshman was important but that his importance increased in geometrical ratio as the numbers of entering Freshmen increased. Reaching the Freshman was important for two reasons—to help him survive the exposure to a new, different and impersonal environment and to win him to the cause of the YMCA and its work. Dean Thomas Arkle Clark had a theory that if a Freshman's sights were set in the right direction by Thanksgiving he would probably make it during the rest of his college career without being shaken too much.

Hence the Freshman Fellowship groups were taken seriously as an im-

portant YMCA effort. By 1923 there were eighty groups. As stated in a Y publication this "made it possible for scores of new students to maintain their individuality in an impersonal surrounding and to secure that weekly inspiration which so many need to stand by their ideals they bring from home." In 1933 the Y published a brochure entitled "Meeting the Needs of Needy Freshmen." Under a picture of the Freshman Fellowship Committee for 1933-34 was the statement "Freshmen are educated almost as much by students as by the faculty. Upper classmen are able to interpret student life and to understand student needs better than older men. Over 75 upper classmen voluntarily served the Freshmen through the University YMCA last Fall. In serving their fellow students they serve their university; in serving their university they serve their state."

Groups were kept small so there could be discussion. They met for one hour each week either just before or just after dinner. Each member of a group told about himself. An effort was made to get acquainted. Subjects typical of those discussed were: What are we in college for? How far do we follow the crowd? What shall we do when our loyalties conflict? Where shall we stand in our relations between men and women? How to Study. How honest shall we be? What place shall we give religion? How is a Christian student different?

In a day when high schools were smaller, TV less pervasive, provincialism more evident, and communications and travel more restricted, the fellowship groups fulfilled a real need while at the same time serving the Y's objective of spreading Christianity.

Fireside Forums

"Gross ignorance exists among students on even the most contemporary happenings in the world. This tends to produce a selfish, contented provincialism. . . . They do not appreciate the great intellectual venture they enter when they come to college." The above is from the minutes of the 1925 meeting of the National Council of Student YMCA Associations. Fireside Forums were an attempt to remedy this situation. During the school year 1928-29, for example, a series of six Forums were held involving 3,016 men. 138 sessions were held in 24 fraternities and 76 sessions were held in unorganized houses. Forty-nine faculty members served as leaders. Themes varied but many of them centered around citizenship. The theme for 1932, for example, was "Who is a Good Citizen?" One of the topics for discussion intimates that campus politics was pretty important in that day—"Do you believe that editorial comment across the state was justified in lamenting the practice of ward politics in the class elections two weeks ago?" To prod the participants into considering this question the following further questions were raised: "What effect, if any, does voting by houses en bloc have upon the development of good citizens? Should a house switch from 'Mule' to 'Old Line' or vice versa because some campus 'plum' may come their way? What is your estimate of the man who electioneers for a given party for

the benefit of the state job which he may secure? In exercising the right of suffrage shall one vote the ticket straight?"

The Y would probably not claim that its Fireside Forums inspired the upsurge which has taken place in student concern about government, politics, war, the environment and other contemporary problems, but here again it was a case of the Y doing something that fitted the times while discharging its commitment to the Christian ethic. In more recent years "Sunday Evening Conversation" groups have done what was intended in the Fireside Forums but on a more modest scale.

All-University Services

Cooperating with the YWCA in securing outstanding speakers and with the University in the use of the auditorium, the YMCA brought to the local community through its All-University Sunday Services some of the finest inspirational talent in the country. Many of the speakers were religious leaders—Sherwood Eddy, E. C. Walcott, Richard L. Swain, "Dad" Elliott—but not all. Richard B. Harrison, "De Lawd" in "The Green Pastures" spoke at one service and statesmen and foreign emissaries frequented the rostrum. In 1926 Dr. Roy Akagi of New York City spoke on "United States and Japan—Friends or Foes." His conclusion: "We don't want war." An expert on Russia discussed the pros and cons of paying its war debts and another discussed a subject much debated at the time—"Should We Join The World Court?"

Those attending the January 24, 1930 service when Dr. L. V. Roman, a black physician and educator from Nashville, Tennessee spoke should have been well rewarded. In part the *Y's Indian* reported: "To live," he said "is the common privilege of animated beings. Nature has no favorites. As far as actual existence is concerned, the dog, the worm, the oyster, the oak, and the tiniest plants are as good as any man.

"Three facts are evident concerning man," Dr. Roman said. "The first is that he is an animal. Not only is man an animal, but he is an inferior one," the speaker stated.

"Second, his growth is slow as compared with other animals and he cannot stand the punishment that other animals can. In the third place, man is the supreme occupant of his environment.

"His only superiority over other animals is in his power of thought, his psychology. He can control everything else, providing that his attitude is correct, and that he does not allow himself to be overcome with anger and foolish prejudices."

The All-University Service was another example of the imaginative and timely programs fostered by the Y during the early decades of the 1900s.

Graduate Student Forums

In 1929, five years after the Faculty Forums got under way, a "Graduate

Student Seminar on Religion” was organized “open to all religiously inquisitive graduate men.” In his brief history of these seminars Will Worley states that “The ladies got into the act some years later.” Mic Coldwell was a catalyst in getting this group organized. About forty graduate students came to the first meeting. The Graduate Seminar or Forum was to be a counterpart of the Faculty Forum which by that time had gained prestige. As Worley put it, “A number of the faculty members were in the ambivalent position of being both teacher and graduate student. Not wishing to favor one side of their personalities more than another, they decided to form a graduate group.”

The first meeting was held in the Green Teapot, an eating establishment on the second floor of a building on the south side of Green Street. Robert Browne, formerly Director of University Extension; Sidney Ekblaw, in Geology; Robert Mattlock in Agriculture; and Ernest Lewis in Economics were some of the original organizers. The group met for Saturday noon luncheons in the Union Arcade. It remained viable for many years. In view of some of the subjects and leaders selected by the group, meetings must have been stimulating. Professor Baldwin discussed “What Has Modern Thought Contributed to the Problem of Evil?” Professor Frederic Lee, “What is Happening to the Family Today?” Professor G. W. Williams, “Is the Mechanistic Theory the Final Answer to the Problem of Life?” Professors Higginson and Coleman Griffith from Psychology, “Does Psychology Make Religion Increasingly Unnecessary?” Professor Carmichael, “What Evidences Are There For and Against Immortality?” and Professor E. E. Aubry of the University of Chicago, “What Place Has Mysticism in Science and Religion?”

The Interracial Committee

The I Book for 1929-30 contains this mild statement: “The Association believes the nation will ultimately benefit by a closer cooperation between the races. This it seeks to accomplish by increasing the Christian contacts which it believes will go far in eradicating prejudice, the result of misunderstanding in the majority of cases.”

In the year 1929, blacks were still “colored students.” While the Y’s program was not aggressive, it was forward looking. The hope was that the Y’s open door to all students regardless of color or background and the presence of an interracial committee to emphasize non-discrimination would in the words of the Y report, “wear down racial prejudice on the part of some and forestall racial prejudice on the part of others by building up an appreciation of the human capacities, abilities, and potentialities of the colored students.” Nevertheless, black students have not participated in the program of the YMCA in large numbers. The tone of the YMCA at that time was a patronizing one, and this tone persisted for many years. Perhaps this is one of the reasons for only token black participation prior to the ’50s and ’60s. If a black student were to read “Colored students have served and are serving acceptably on the Cabinet, the

Boys Work Committee, the World Education Committee, and the Employment Committee," he would feel that all eyes were upon him to see if what he did were "acceptable."

In later years the Y assumed a more aggressive posture. When stirrings about local racial prejudice became more visible, the Y was a leader in trying to eliminate discrimination in local business establishments, particularly restaurants and barber shops. It was active enough to make a few enemies—which was good. Pete Ingall's strong feelings about non-discrimination cooled the Y's relations with fraternities and hastened the demise of its work with fraternity pledge classes.

In more recent times it has been a rendezvous (not said in a seditious sense!) for minority and dissident groups in their attempts to organize and effectuate their aims regarding problems of racism. This, together with the full-fledged international program which has existed in the Y for a long time, erased the earlier patronizing stance.

Other Activities

A description of its major problems by no means tells the whole story of the Y in action. Always ready to meet a need and always looking for ways to serve and spread its influence in the cause of Christianity, literally scores of projects, some structured some unstructured, were undertaken and completed or still continue.

For many years Life Work Conferences were held, precursors of placement work later to be undertaken by the University, but with more depth and a more direct focus on how one should live his life of work. One conference announcement asked, "Will you choose your life work or merely drift into a job?"

All-Pledge dinners for fraternity freshman were popular events for many years and attracted speakers who could intrigue young men—Branch Rickey and Alonzo Stagg, for example. Later such dinners were held for freshmen in independent houses.

The Freshman Stag held for many years in the old gym annex was a popular event.

That the Y was busy all year 'round is evident from the fact that in 1925 it compiled a directory of summer students, held eight vesper services and prepared a list of 1,800 available rooms before the rush of students in September. The Y's *Papoose* was born that Fall. The first editor, F. L. Habegger, stated that it would be published at frequent intervals and that the more serious matter would be interspersed with occasional razzing.

In 1926 the University commenced registering freshmen ahead of upper classmen, something the Y had for a long time thought was a good idea.

In the late '20s Prohibition was a popular subject for discussion and the Y took the lead in arranging programs and talks—Liquor Parleys, some of these were called. Though the Y was strong for Prohibition, it provided a forum for

both the Wets and the Drys. Out of one of its Liquor Parleys came a resolution asking the American Statistical Association to investigate the conflicting reports on liquor consumption since 1919 and the cost of enforcing the Prohibition Amendment.

The Y always participated in Religious Emphasis Week and sponsored All-Campus University Religious Conferences. Personalities like T. Z. Koo, Charles P. Taft and E. Stanley Jones took part in these. "If you lose your sky, you lose your earth," the latter said at one such conference—a thought worth pondering. Large numbers of faculty and staff participated in planning and carrying out these conferences. In 1938, for example, a committee of one hundred students and faculty were involved in planning a six-day conference.

Leadership conferences for its new officers, Christmas parties for foreign students, Halloween mixers, YM-YW dances and parties for the "stay-overs," a Sunday Evening Club for mixed social religious purposes, a YMCA Camera Club which held annual shows, checker tournaments, hikes with the school clubs, the sponsoring of Soup Nights in the fraternities to help the Community Chest, maintaining an information bureau, sending out questionnaires to learn about religious attitudes, running a checking service, storing laundry bags when the post office was closed, keeping hometown newspapers in the lounge, finding rooms for mothers on Mother's Day, publishing the I-Books, visiting the sick, making free stationery available, maintaining a wash room and public toilet (the first on the campus according to Dean Fred Turner), publishing *The Y's Indian*, bringing in a variety of outside talent such as the Fisk Jubilee Singers, the renowned Japanese religious leader, Dr. Toyohiko Kagawa, who spoke in the University's new gymnasium at an All-University meeting, and Chief Grey Earth a "real Sioux Indian" who talked to the friendly Indian tribes from the local schools—these were some of the things the Y did.

Carrying on all these activities took organization. A page from the 1928 Cabinet Manual reflects the philosophy which existed regarding service as a cabinet member. He was supposed to know certain things about himself: "Are you present at every meeting of the Cabinet? Do you press forward in initiating programs? Are you holding strong committeemen? Do you successfully conduct committee meetings? Is your attitude toward committee "I my" or "we our"? He was also supposed to know things about each committee member: Is he affiliated with a church? Is he positive or indifferent in his spiritual life? Does he attend committee meetings? Does he demonstrate initiative? Does he accept coaching? Is he a good team man? This page from the manual ended with a quotation from 2 Timothy 2:15, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed."

Mic Coldwell devised an organization chart in the form of a wheel. It came to be known as "Mic's Wheel." It was Christ centered; there were sectors for all of the activities including one for "what needs to be done." The inner circle was surrounded by a large circle, "The University of Illinois Campus," made up of all the things that comprise the campus—publications, classrooms,

politics, dorms, fraternities, athletics, faculty, social life.

Programs of the Y have been constantly under review—what activities should be continued; what activities should be terminated? In what areas of student life is there adequate help? What should the Y be doing? Because questions like these were raised and answered, the Y is still viable.

Some Memories

In response to a letter from Harold Reinhart, present General Secretary of the University YMCA, a goodly number of past Presidents of the Y answered, giving some of their impressions. Edmund G. Williamson, President in 1924-25, wrote in part: "To me, the Y was the Secretaries—Chief Wilson, Mic Coldwell, C. D. Hayes, and Harold Colvin. . . . The Y pioneered I believe in pre-registration advising, Freshman Week, Graduate School Program, programs for youngsters, campus convocations, and was a sanctuary of morale and morality in what I did not recognize as the wacky '20s. The YM-YWCAs pioneered in joint meetings long before the Lib movement. In fact, I first saw Henry in the YWCA. . . . The University had no counselors as we know them today, but the two Ys pioneered in personalizing the expanding campus. All of this was in a warm, friendly, helpful, religious climate quite different from the business-like efficiency of the University. In a real sense the Ys pioneered the field of counseling and student personnel in a religious setting." As one who became Dean of Students at the University of Minnesota and himself pioneered in advising and counseling in universities, he speaks from experience.

Jim Lake, President in 1933-34, wrote, "There was not much money. The country was in the middle of The Depression. The organization was located in the old frame house on Wright Street. The building needed painting inside and out, but it was a place to get in out of the cold for the students who had nowhere else to go. The 'clientele' consisted mainly of foreign students who occasionally could get a free roll and cup of coffee to tide them over when funds were low. . . . We took delegations to a number of fraternities and rooming houses for after-dinner round-table discussions about the Y and its program, always with a "name" faculty member along to lend dignity and credibility to these affairs. . . . The Sunday evening meetings in the University Auditorium usually packed the house. Thanks to the professional staff and members of the Board, the Y was able to get excellent speakers for these events.

"I recall one other innovation we tried—a series of Sunday afternoon teas at the homes of prominent faculty members where selected student leaders had an opportunity to exchange views with well known alumni from Chicago and elsewhere. The generation gap was not apparent in those meetings. No account of these days, no matter how brief, would be complete without a tribute to Chief Wilson who was an inspiring man in every way. . . . Frank West and Mic Coldwell were always willing to listen to hair-brained students' ideas and helped in so many ways, as did Professor Blair, Chairman, and other members

of the Board. The Y was fortunate to command the time and interest of such men."

Robert Lauber, President in 1935-36, sent a memory packed reply recalling Freshman Camp and what it meant to him, Mic Coldwell's leadership, his own stint as Chairman of the Fireside Forum Committee, the stimulation he got from Charlie Younger, who preceded him as YMCA President, the great mixture of idealism and realism he found in Chief Wilson, the effectiveness and friendly concern of Dean Charles M. Thompson as Board Chairman, the discussion of plans for the new building and whether or not it should have steps leading to the front door (Dean Thompson maintained that without steps it was more inviting), and the hard work all the officers, committee chairmen, and committee members did to produce a team effort.

Loren Beal, President during one of the War years, 1942-43, remembers Freshman Camp as one of the most effective contacts with students, recalled Professor Provine's talk on "Foundations and Superstructures" and Mic Coldwell's address on "I've Got a Pocket Full of Dreams." He was impressed by the interest which faculty members took in serving on the board and in other capacities for the Y. He has fond memories of Chief Wilson, Mic, Phil Morgan, and Larry Cadwell.

One of the most interesting replies came from Ernest R. Hilgard, President of the Y in 1923-24, a distinguished psychologist retired and living in California: "One important event was the Student Volunteer Convention held in Indianapolis during Christmas vacation. Even though I was only nineteen at the time I led one of the discussion groups (on race relations urging fairness to the blacks) and the Convention was quite exciting—with John R. Mott telling about his last trip around the World save one; Howard Becker urging us all to become pacifists, and the Reverend Studdert-Kennedy, the "Woodbine Willie" chaplain of the first World War (named for passing out Woodbine cigarettes to the British troops), one of the interesting characters in attendance." After graduation Hilgard remained on for a year as one of the Secretaries. "My year as Secretary was spent primarily in the old Illini Union Building where I was in charge of the employment office and did some planning of discussion groups held in various living units.

"The succeeding presidents, Edmund G. Williamson, later Dean of Students at the University of Minnesota; Corliss D. Anderson, an investment expert for awhile with the University of Chicago and then a Professor at Northwestern; and Arthur M. Rubeck (my brother-in-law) all were in various cabinet and officer positions while I was on the ground. The Board was under the leadership of a distinguished professor of chemistry, Samuel Wilson Parr. He was a remarkably fine man and set a great tone to the meetings. Henry Wilson had his heart set on a new building of our own but most of us felt that we were pretty well off in the Union Building and the prospect of building a new one then seemed far off. He brought it to realization earlier than any of us would have expected.

"A fine person in the office was Miss Wahl. The communications from the YMCA, whether in the form of letters or published brochures, set a standard for the rest of the organizations around the University and led in innovating procedures. . . . An event that seemed strange at this distance was a large assembly in which we voted to support a retention of the 18th Amendment with the theme song, 'It's in the Constitution, and it's There to Stay.' We sent some delegates including Rokusek, the Captain of the football team, to a convention of students in Washington in support of the Volstead Act and against Repeal (in those days women and clergymen didn't smoke)."

Louis Hauptfleisch, President in 1939-40, a World War II veteran of the 82nd Airborne Division, has memories of Chief Wilson and Mic Coldwell that "are still very dear and very nostalgic. Both of these men played a vital part in helping a small country boy like myself find himself." Louis felt that at times the underlying Christian motive of Y programs was too forcefully pressed, sapping the thrust of the particular program or activity itself. His experience during this year prior to our entry into World War II was "that a large part of the student and faculty support of the general YMCA program was subdued perhaps lukewarm and at best polite. Stated another way, I felt that only a very small percentage of the student and faculty body really cared about the Y or felt that the Y had been a most important ingredient in his own development and in the development of the many young men who were exposed to its program and basic Christian mission."

The Reverend Paul Sanders, founder of the Community Center Foundation in Palos Park, Illinois, speaking through the *Y's Indian* in 1961 said: "The YMCA at the University of Illinois played a very real part in the turning point of my life. Henry Wilson, Mic Coldwell, Cameron D. Hayes and Hal Colvin are people I could never forget. Their patience, understanding and guidance came to me when I needed it most.

"I came out of the Army after the first World War and went back to the University to finish my work on my B. S. degree. I had much of the confusion that many men have found adjusting to civilian life. Due to certain war experiences, I had very little faith in the church or religion. I also had an inflated idea of my own worth.

"I was asked to serve on the Cabinet of the Y as chairman of the Campus Relations Committee. I thought this might be the least religious of all the committees, so decided to try it. . . . After two years I came out of it with the doors opening to a new conception of life which led to the turning point in my life's plans."

Countless other men have had their ideas changed or bolstered by the University of Illinois YMCA. That is its business.

CHAPTER 6

The Homes of the Y

Prior to settling down in its present building, the Y was on the move—if occupying six different University rooms, four houses, an army Hut, some private upstairs space on Green Street in what is now known as Illini Hall is fair proof. The longest tenure was nine years, in the most palatial quarters it has occupied, Illini Hall (then the new Y building); the shortest its one-year occupancy of the old Health Service building, for many years home of the University President.

University Tenant

From 1873 to 1880 the Y occupied a room in the old University building or dormitory. Part of the time it enjoyed the atmosphere and facilities of the Adelpic Society room on the fifth floor. During the winter term of 1877 it got a better location on the first floor in room number 3. After the move to room number 3, an issue of *The Student* remarked: “This is a much more convenient and commodious room and with the recent improvements made by the association makes a pleasant place for their meetings.”

It was enjoying a room on the second floor in 1880 when storms struck the old building and it had to be razed. This second floor room was in the chapel. For the next three years, until 1883, it enjoyed a cold room on the top floor (the mansard story, its announcements said) of old Chemistry Building (now Harker Hall). Professor Parr said about this location: “The University then had no central heating plant and there was no provision for heating the building on Sunday. The Association bought a stove and this was the first investment of the Association on the campus. One of the members carried coal without pay to the room and warmed it for Sunday meetings.”

In its May, 1881, issue *The Student* offered this encouragement: “The Y rooms are rather unhandy since they have been removed to the fourth story of the Chemical building, but the members of the Association should not for this reason shun its meetings which seem of late to be scantily attended. It’s a good cause boys; Don’t let it lose ground.”

Fire damaged this building in 1883 and as Professor Parr put it. “The Asso-

ciation was without a room and without a stove, and we were given a room (the old Alethenai Hall) in the main building (University Hall). This room was cold on Sundays and we bought a very much better stove. We carpeted the floor and papered the walls."

This room, known as the "little Theatre," was on the fifth floor of University Hall, a long climb with the coal. Also, the stove, carpeting, and wallpaper cost money which had to be raised by subscription. Professor Parr relates, "The necessity of this sacrifice, the conception the students had that there was something to do was paramount and dominated the situation, and this was a factor of no small consequence. In this enterprise we could not see our way clear to raise all the money and Professor Henricker (not on the University staff) agreed to carry a debt of \$100. This was a good investment because we had a fine room, one of the very best on the campus at that time. We had a dedication in which I. E. Browne, prophet of the work, presided. The dedication resulted in the accumulation of \$108 and this cleared our debt. The President of the University attended the meeting and most stupendous of all, he dropped in a bright new ten dollars. It meant much. The little extra we had over we devoted to a missionary enterprise we had in mind at this time." *The Student* reported: "The dedication of the new room of the YMCA held last Sunday was a notable event in the history of the Association. The words of encouragement from the Regent and Professors Baker, Morrow, and Burrill were listened to with pleasure. . . . At the close of the services those present showed their interest in the work of the Association by contributing \$68 toward payment of the debt incurred in furnishing its new hall, thus freeing it from debt. The Association has taken a step forward and in doing so has assumed new responsibility. It is to be hoped that it will fulfill its mission by exerting a constant influence for good at the University."

This room was occupied until 1894 when the Association moved to Room 1 on the first floor of University Hall. This Parr described as one of the University's best rooms. It was shared with the YWCA. It was here, he said, that the idea of service commenced. With such a purpose in view a ground floor location had its advantages. But the Y still had only a room and was a "squatter" on University property.

A Home of Its Own—Curry Cottage

It is not surprising that during those years when the Y was being shunted from one University room to another, members conceived the idea that it should have a home of its own. The first definite action was not taken, however, until 1892 when seven members pledged \$700 and appointed a committee to solicit, first from members and then from friends of the Association. With the assistance of F. H. Bird and John R. Mott from the national organization a campaign was planned. On Sunday May 8, 1892, Mott delivered an address in the Chapel on the subject: "The Need of a College Building and How to Secure it." Within twenty-four hours after his address students had pledged \$10,000. Also, within a short

time, alumni had pledged \$3,000. Additional subscriptions were procured but the depression of 1893 intervened and many of them were not paid.

At its meeting on March 8, 1892, the Board of Trustees of the University received a report on the progress of the YMCA and YWCA in raising a building fund. In part the report said, "A question is sure to arise as to the character and use of the building in connection with University work. The rooms may be devoted entirely to the direct affairs of the Association or they may in part be available for all students and class purposes. In some cases such structures are placed on the grounds of the institution with which they are connected; in others they are erected upon land the title of which is in the association for assigned reasons. The uses to which the building is designed should be settled first; then the question of site may be an easy one." The Regent and the President of the Board were appointed a committee with which the members of the Christian associations could confer in regard to the proposed building. In retrospect it is fortunate that the Y did not build on University property and thus lose the independence which has characterized its activities. Perhaps the opinion of Judge J. O. Cunningham that the leasing of ground by the University to the Christian Associations would be in direct violation of the United States constitution, if not decisive was at least a deterrent to the Y either building on University property or leasing land from it.

In 1895 Professor Parr, Chairman of the Building Committee, reported that they were \$18,000 short of the amount necessary to purchase a lot and building and furnish the building. For \$3,000 the Y did purchase the ground where the old Physics Building stands—but a building did not materialize and later this lot was sold to the University for \$15,000, a neat profit.

With this windfall the Y was able in 1899 to purchase a house and lot on the southwest corner of Wright and John streets. It was known as Curry Cottage. The student handbook for 1899-1900 reported, "Now we have a building of our own in which we can carry on our different lines of work with greater facilities and round which will be clustered remembrances of many a blessed influence that has come into the lives of those who have made their home among us."

The handbook for 1900-01 reported, "A year ago the Association purchased a property on the corner of John and Wright Streets just west of the University and have since fitted it up for their use. The property consists of a dwelling house of twelve large rooms on a lot 170 by 170 feet. The arrangement of the house is such as to give parlors, reading, and committee rooms and offices on the first floor while the rooms on the second floor are reserved for rental." Postcards which the Y issued depicted the interior of this building showing a "cozy corner" with a fireplace. The YWCA shared the building using two parlors on the lower floor. The second floor was rented to make the house self-supporting.

Professor Parr, Chairman of the Building Committee, describes the transactions which took place following the Panic of '93 as follows: "We had \$3,500. We bought land where the Physics Building now stands for \$3,200. We also bought the land where the YWCA stands for \$6,000. The women were part of the organization so far as the attempt at a building was concerned and we expected

to build for both. We decided to separate however and gave the girls two-fifths of the share. We sold the lot to the University where the Physics Building now stands for \$15,000 and bought the land where the present Union Building (Illini Hall) is for a little smaller price. We wanted the women to take the corner a block farther, but they refused to do this. I do not believe they know how much fell to our financial lot at this time."

Curry Cottage was the home of the YMCA and the YWCA until 1908 at which time a more ambitious project materialized.

Illini Hall

On Sunday October 4, 1908, dedication ceremonies were held for a handsome new building costing in all \$107,500. Ceremonies consisted of a morning, afternoon and evening program.

Roger F. Little, President of the Association and later a distinguished citizen of Champaign-Urbana and a member of the State legislature, presided at the morning session. I. E. Browne, State Secretary of Illinois Young Men's Christian Associations, led a quiet hour service. The afternoon program was held in the University Auditorium and President James presided. The Honorable William B. McKinley, Congressman and later Senator from Illinois and an "angel" for both the YMCA and YWCA delivered an address. The dedicatory address was delivered by Congressman and later Governor of Illinois, Frank O. Lowden. The evening program was also held in the University Auditorium. T. J. Burrill, Chairman of the Board, presided. A sermon was delivered by Bishop William F. McDowell.

An attractive brochure was published for the occasion. It contains several photographs, one of the new building (with a horse and buggy in front) and others showing a spacious lobby, large lounging room, library and reading room, and a game room containing three sinful pool tables.

In his annual report for 1908-09 W. A. McKnight, General Secretary of the Y stated: "This year marks the beginning of a new epoch in the history of the Young Men's Christian Association of the University of Illinois. In many features of its work it has for several years been one of the leading student associations of the country. It should now lead in the solution of the problems connected with administration of a large material equipment. The building should be made more than a clubhouse; it should be an effective aid to religious work. It should not be simply a place for eighty-eight men to stay but should be a home for these men who live in the dormitories. The building should be so managed as to serve the men of the University in the largest possible way. Some progress has been made along these lines and there have been some mistakes and failures. The experience has been helpful, however, and the outlook is hopeful."

The new home was a large building, 154 by 84 feet, built of brick and stone. In the basement was a barber shop, restaurant, lunchroom, smoking room and bowling alley; on the first floor a lobby, game room, lounging room, check room,

ladies' room, office, auditorium, library and writing room and Board of Director's Room. The second floor contained eight organization rooms, fourteen dormitory rooms and two guest rooms. The third floor contained twenty-eight dormitory rooms.

Dean E. J. Townsend was Chairman of the Building Committee, John Stipes its Treasurer and Dwight Weist the Recording Secretary. Other members were Professor Parr, William B. McKinley, T. J. Burrill (then Vice President of the University), Mrs. S. T. Busey, R. R. Mattis, Professor F. R. Watson, Professor J. C. Thorpe, Edward Hall, Miss Ethel Dobbins and Miss Pearl Barnhart.

A 1908 report on the work of the student department of the Illinois Young Men's Christian Associations stated: "The past school year has seen the completion of what is perhaps the finest student association building in the world—namely the one at the University of Illinois." Slightly more than half of the cost of the new building was met by subscriptions from alumni, faculty, students, and other citizens. Billy Sunday was recruited for two fund raising meetings. Proceeds from the sale of lots netted almost \$15,000. The balance of the cost, \$30,000, was met by a single subscription from William B. McKinley. McKinley, a philanthropist, businessman and political figure was an early resident of Champaign. He attended the Illinois Industrial University for two years. Railroading and heavy construction were his major enterprises, at which he became a multi-millionaire. He was unostentatious and without fanfare made major gifts to many causes. Born in 1856, he died in 1926 and was buried in Champaign. Large numbers of Congressmen and Senators attended his funeral.

At the time he gave the YMCA \$30,000 McKinley also donated \$20,000 to the endowment fund making a total gift to the Y of \$50,000. It is unlikely that the building could have materialized when it did without his help. Later, in 1911, he helped the YWCA in similar fashion with a gift of \$20,000 and a loan of \$15,000. This resulted in the construction of McKinley Hall across the street from the YMCA building. This was the home of the YWCA until 1966 when the Association sold the building to the University. In 1968 the YWCA moved to a suite of three rooms in the present YMCA building.

The fears which some had about the YMCA attempting to run a major dormitory and food service enterprise and at the same time preserve a viable program attractive to increasing numbers of students were well founded. All the problems of running a residence hall were present plus the fact that members of the community assumed that those who lived in the building were members of the YMCA. This didn't add to its reputation. In addition, there were problems in managing the bowling alley, the restaurant operated at a loss, and local merchants complained about the competition.

So in 1917 it was leased to the Army for a ground school housing unit. Later it was leased to the Illinois Union, eventually being purchased by the latter. When the Illini Union was consolidated, it was sold to the University. For a short time following the ground school occupancy, the University operated the restaurant as the "Y Cafeteria and Lunchroom," and its advertising said "formerly YMCA,

now operated by the University of Illinois. Clean, wholesome food served under absolutely sanitary conditions in the most inviting surroundings at lowest possible prices. Dainty pastries prepared in our own kitchens from the purest of market products a speciality. Special invitation to Sunday night parties." Its price list included roast chicken 30 cents, roast beef 15 cents, cream waffles with honey 15 cents, ham sandwich 10 cents, and coffee, cocoa, milk, or tea a nickel.

The building was renamed Illini Hall but the YMCA emblem still graces the entrance.

The Hut

For about a year the Y found itself back in University premises. The President of the University moved in 1917 from a frame house on the corner of Wright and Green Street where the Electrical Engineering building now stands and the YMCA moved into this structure. When the Y moved out a year later this became the University Health Service.

During World War I the National YMCA carried on its program in the war areas in buildings known as "huts." It seemed appropriate therefore for the University YMCA during the war period to purchase and move into such a building. This it did in 1918. The "Hut" was on the southwest corner of Green and Wright Streets. It had been built by the National War Work Council of the YMCA as a service center for the Student Army Training Corp. A large frame structure all on one floor, it served the Y's purposes very well. Partitions were erected to make offices. Rugs, curtains and other decorative elements were added and study tables and writing desks were supplied in the main room. It was in a convenient location and became the scene of a busy and varied program.

Though the Y's occupancy of the Hut outlasted the war, it was terminated when the building burned to the ground on December 18, 1923. So once again the Y found itself homeless and once again the University offered space. The Y staff moved back into three rooms in its former building, now the Union Building, but it also used some space on the second floor of Duncan's Studio across Green Street from the former location of the Hut and in Hughes Hall, a dance emporium.

Though the Y continued a vigorous program this physical arrangement made its work more difficult. So it commenced casting about for something better.

Two Houses

On the southwest corner of Wright and Chalmers Streets stood two homes owned by University Professors. A building committee appointed in March, 1924, arranged for the purchase of these houses by the YMCA. In recalling seventy-five years of YMCA history, Dean J. C. Blair noted, "So please remember that this present structure in which we are meeting tonight was the homesite of two of our distinguished faculty members. Nearest the corner was Dr. Cyril G. Hopkins' home and Professor Fraser (Wilbur J.) of Dairy Husbandry lived in the next

house south. Also, let me recall that in 1899 Mrs. Blair and I and our small daughter lived in the Hopkins house for a year." So from no building after the Hut burned in 1923 the Y in 1926 found itself with two buildings.

These two buildings located strategically as they were and with a connecting hallway served the purposes of the Y very well for a number of years. Faculty Forum and other major programs of the Y were either begun or strengthened during the ten years that they were the home of the Y.

The Last Move

Before the appointment of a building committee in 1924 Henry Wilson had been dreaming of an adequate building for the Y. In December, 1922, the Building Committee of the International Committee of the YMCA prepared a blueprint for the "Proposed Student YMCA Building University of Illinois." Some one had been working on the International Committee. That same winter of 1922-23 Wilson prepared "A Brief Statement Regarding the Young Men's Christian Association at the University of Illinois." In the introduction he pointed out the tremendous growth of the University of Illinois between 1880 and 1923 when student numbers increased from 434 to almost 11,000. He then emphasized a number of obligations shared by the University and an organization like the YMCA: to conserve the moral and religious investment made in the lives of students, to train students in service for their own communities, to help men find themselves. "The atmosphere of a state university breeds a breadth of mind and spirit which should be capitalized for the Christian ministry and the secretaryship of the Christian Association. Choice men are here in great numbers."

The Chief did not believe that men trained to develop the program of the Y and work with young men should have to spend time in administering a large building with commercial features. The experience of the YMCA in Illini Hall had confirmed this feeling in many. The Hut had proved to be much more useful in serving the needs of the Y and promoting its program. He mentioned several features of the old Hut which he felt should be incorporated in a new building—informality of appearance, hospitality evident from the interior, accessibility, and central location.

The Chief was definitely looking toward building and the raising of funds. In the reorganization of the Y in 1922-23 a Board of Trustees consisting of twenty-six men was created. This was in addition to the Board of Directors which managed the Y's affairs. In his statement he made a plea for an endowment and for a building. At that time the endowment fund stood at \$194,500, \$75,000 of which had been given in stocks and bonds by William B. McKinley and \$119,500 representing the sale of Illini Hall. With respect to the building, he said it should not be a large one but should be of a service type like the Hut and should be located where the Hut now stands (this was a few months before the Hut burned). He referred to the blueprint supplied by the Building Bureau of the International Committee (prepared by Mr. Neil McMillan, U. of I., class of '04

and a former Y secretary) and spoke of a "structure of two stories, built of brick, simple of design and attractive in appearance . . . the purpose is to provide a center out from which men will go to serve the campus rather than a building to which we will expect great numbers of men to come."

At that time cost of the new building was estimated at \$202,500-\$37,500 for the lot, \$130,000 for the building and \$35,000 for furnishing. The "brief statement" ended by concluding "We have the conviction that with an adequate building, a needed instrument in this period in our development, we can expand our work so that it will appeal to many people throughout the state resulting in our funds for both current expenses and endowment being increased sufficiently to enable us to develop a comprehensive, virile Christian program, increasing in sufficiency so that we can enlarge our work in order to keep pace with the growing of the University itself commanding the respect, attracting the interest, and enlisting the active support of the strongest leaders in faculty and student life."

On February 14, 1925, about a year after appointment of the Building Committee, a joint meeting of the Board of Trustees and Board of Directors was held in the Green Teapot. Dean C. M. Thompson, a staunch supporter and faculty leader in the Y for many years, presided. It was a well planned meeting, the objective being to convince the Board of Trustees and the Board of Directors that a new building was needed and to enlist their support in a campaign to raise the money, both for a building and for an endowment fund. Dean Thompson showed a series of lantern slides, one of which depicted the future Wesley Foundation and was captioned "The Methodists are Thinking in Adequate Terms." Another slide showed a picture of the stadium filled for an Illinois-Michigan game and containing the information that the gasoline and railroad fares which brought spectators to the stadium for the game would run the YMCA's proposed program for three years.

There were wall exhibits showing the growth of the University, the activities of the Y, and why the building on the corner of Wright and John Streets had been sold to the Student Union. Statements supporting the program of the Y and backing its urge to build and create an endowment fund came from Dean Thomas Arkle Clark, Reverend S. E. Fisher, General Secretary L. C. Haworth of the St. Louis YMCA and from two foreign students. Shu-Mong Ling, President of the Chinese Students Club, and Pedro Orata of the Philippines. Chief Wilson then addressed the group on "Our Need and the Present Situation." He pointed out that the Y had a good site (the one on the corner of Wright and Chalmers), that the need for a building was critical, and that the building planned is a "simple, dignified structure, accessible and adequate in facilities, meeting places, quiet rooms, and lounge space." Besides a building and endowment he pointed out that funds for special tasks were also needed. The total requirement came to slightly more than a million dollars—enough to make everyone think seriously about the nature and size of a campaign.

With an endorsement from the two Boards the campaign was launched. Chief Wilson had spent much time and thought on this matter and soon after the

meeting produced an "Outline of Procedure for the \$1,000,000 Building and Endowment Fund of the Young Men's Christian Association at the University of Illinois." The aim was to get large subscriptions. The Outline stated that "it has been the experience in similar undertakings elsewhere that large inspirational subscriptions are necessary to stimulate action, provide encouragement, and assure success." The grand idea was for four subscriptions totaling \$400,000, two subscriptions of \$50,000 each, four subscriptions of \$25,000 and ten subscriptions of \$10,000. The remaining \$120,000 would be obtained in miscellaneous amounts of from \$500 to \$9,000. Indeed this was an ambitious undertaking and, in the light of hindsight, more ambitious than anyone knew at the time—considering the imminence of the Great Depression.

The Outline advised that two donor conditions are necessary to get large gifts—"Financial ability and spiritual interest. Where the first obtains, the second may be created." Specific ways of appealing to large donors were then listed. Gifts with memorial features and Bronze Tablet recognition were not to be rejected. The Chief's own experience in raising money for the Y came through in this admonition "If the prospect seems likely to decline, do not permit a decisive answer—but ask him to think it over. Then plan a later interview possibly using another person or committee in the interview. Register expectation in every contact. Do not permit discouragement, have faith, courage, and optimism in all your work."

To carry on the campaign the Board of Trustees and the Board of Directors were constituted a Ways and Means Committee. General Chairman for the enterprise was Dean Charles M. Thompson. District committees were established and the Boards of Directors of city YMCAs were to be encouraged to appoint cooperating committees. An inaugural dinner kicking off the campaign was to be held in Chicago and it was expected that the victory dinner could be held in Urbana in May, 1926.

Though the plans were well laid, this campaign didn't get off the ground. Reporting to the Ways and Means Committee in August, 1930, Chief Wilson said: "Some three or four years ago an attempt was made to launch a campaign for building and endowment. Publicity was issued, headquarters were secured in Chicago, help was engaged, a Chairman, Mr. Marshall Sampsell, agreed to serve. Dates for recruiting were set repeatedly by Mr. Sampsell—on every one of which he defaulted. In view of the problems confronting us in the expansion of our own local program, the campaign was abandoned temporarily."

An attempt to revive the campaign was made and the firm of Pierce & Hedrick was engaged as experts in money-raising endeavors. The firm presented a plan which was agreed to by the Ways and Means Committee, but the plan was not carried out, apparently for failure to get a General Chairman and to get organized in the local community.

So in January, 1930, Chief Wilson himself took over direction of the campaign. Things then commenced to move. Committees were established in nearby towns and lists of prospective committee men and subscribers were prepared. A

brochure, "Nine Thousand Men," was completed and published, items were supplied to the local papers, dinner meetings were held, a state meeting was convened at the University in April, and Mr. B. S. Pearsall of Elgin, President of a dairy manufacturing company agreed to serve as General Chairman. In April, 1930, the outlook was hopeful.

During the summer of 1930 the darkness of the depression deepened. In July Pearsall wrote to the Chief "It is hot weather so we are all irritated. Business is poor so we are all pessimistic." The purpose of the letter was to explain his own problems, say that he didn't think he would be a success as General Chairman and that therefore he wished to be relieved of the responsibility. Chief Wilson himself was not completely immune to the heat, the depression and the pressures of his work. His home in Urbana had burned while he was on a fund-raising trip in Chicago, he had for a time been ill—the campaign was sapping his energy, and he like others could only guess at the extent and duration of the economic depression which the country was experiencing. It was truly a time that tried men's souls. Nevertheless, the *Daily Illini* carried a four-page spread on May 4, 1930, announcing the opening of the YMCA Building Drive with C. F. Edwards and Jud Timm as student chairmen. The outgoing Y President at the time was Fred Rutherford; the incoming Paul Brines. Besides Dean Thompson the article mentioned Britton, Harno, Kinley, Blair, Burlison and Carmichael as supporters of the drive and said that when the Y's home was finally constructed it would be "Just a low rambling house of architectural beauty."

After the delay caused by the Depression, efforts to raise funds were increased in the mid-thirties and by 1937 \$270,000 of the \$300,000 building cost, which included lots and furnishings, had been raised. The remaining \$30,000 was covered by subscriptions yet to be paid.

The May 3, 1937, issue of the *Daily Illini* published a special page headed "YMCA to Erect New Building." It traced the background of the Y, pictured some of the principal backers—George Carr, E. C. Heidrich Jr., John Downs, and John Douglas—and described the proposed building, "following the lines of a modified Tudor style of architecture with brick trimmed in stone." The article explained that one lounge would be dedicated to Clinton C. Murphy by his brother Walter P. Murphy of Chicago, that a memorial library would be dedicated to L. Wilbur Messer, General Secretary of the Chicago YMCA by his widow, Mrs. Elizabeth Garceton Messer, that one of the rooms would be named in memory of Samuel Wilson Parr and that a banquet hall would be known as Latzer Hall. The Latzer gift was a substantial one and spurred the activity which led to the decision to build in 1937.

Contractor for the new building was Pere Anderson, a Chicago firm. Professor M. L. Mosher was Chairman of the Building Committee, but he credits Professor A. B. Mays with doing most of the "overseeing" for the committee. During the interim period of building, the Y occupied temporary quarters at 810 South Sixth Street. Ceremonies for the setting of the cornerstone were held on Sunday, November 21, 1937, with John R. Mott laying the stone. The ceremony

was broadcast over radio station WILL. Five months later the Y moved into its new building.

Dedication

A service of dedication for the new building was held in the University Auditorium on the afternoon of Sunday, April 30, 1939. A dinner program of dedication at which Dean J. C. Blair acted as toastmaster had been held the preceding evening in Latzer Hall. A number of past YMCA presidents attended and made remarks—Corliss Anderson, Roger Little, Charles Younger, Dick Youngren, and Louis Hauptfleisch. The principal address that evening was made by Dr. Willis D. Wetherford, President of Berea College and in his younger days a YMCA secretary and associate of John R. Mott. Following his address there were short ceremonies dedicating Murphy Lounge; Messer Library; Parr Lounge; the Board Room, named for Dr. Alfred Stevens Burdick; Clark Lounge, named for Thomas Arkle Clark and donated by his wife, Mrs. Alice Broadus Clark; and Latzer Hall.

Dean Blair delivered the dedicatory citation for Latzer Hall, named in memory of Mrs. Lenore Lydia Latzer Gilloon, a 1906 graduate of the University of Illinois, a woman of high personal integrity, generosity, and kindness, especially interested in foreign students and in better international understanding. Her father was one of the founders of the Pet Milk Company. Her brother and sisters, Robert Latzer, Mrs. Irma Gamble and Mrs. Albert Kaeser made the memorial possible.

The Sunday dedication in the University Auditorium was an auspicious occasion. As principal speaker Henry Wilson had been able to get a distinguished British scientist whom the University in previous years had been unable to induce to come to the campus. The Chief's son, Dr. Henry Wilson recalls that there were some problems with protocol, the University feeling apparently that due to the distinguished character of the speaker it should have a greater hand in arrangements, though it was only because of Chief Wilson's influence that Sir William appeared on the scene. Sir William Bragg, world renowned physicist and humanitarian, was introduced by a distinguished University of Illinois chemist, Professor George L. Clark.

After an incisive discussion of knowledge, its accumulation and man's use and misuse of it, Sir William offered the dedicatory prayer and Paul Burt, Director of the Wesley Foundation, gave the benediction.

Through all the ceremonies of dedication and the elation at having a new and beautiful building, Chief Wilson never relented in combatting the feeling that a structure might replace the work of men and that certain problems might automatically be resolved by the very presence of a handsome building. And the realist side of him never permitted his cohorts to forget that the larger the investment, the more it takes to keep it going. He was still pushing for an endowment, hope for which had all but died during the depression.

CHAPTER 7

There Must Be Money

The problems inherent in financing the University YMCA point up one of its weaknesses and one of its great strengths. The weakness consists in the ever present uncertainty about the funding of programs and the hiring of staff. The strength consists in independence and the necessity for thinking and doing so that the program can be sold to prospective givers.

From its inception, citizens of Illinois have given the University Y strong financial support. While this support was for many years understandably modest, and while financial conditions in the country have caused fluctuations in the amounts subscribed, the base has broadened and deepened with the years. Thousands of people have contributed to its support and hundreds of men and women have made substantial and continuing contributions. Former Y members and officers as they achieved success in business, have remembered. And with the passing of the years more and more women whose fathers or husbands or brothers were active in the Y have made gifts. In the preparation of this book some thought was given to listing all those who have given support. For several reasons the idea was abandoned, but chiefly because of the difficulty of compiling a complete list.

Ten years after the Y was organized its budget was only a few hundred dollars. Forty years later it was \$40,000 and after that it continued to climb. For the calendar year 1972 it was nearly \$120,000. During the early years Professor Parr and others stressed the desirability of creating an endowment, and an attempt was made in 1892. This attempt was not without success though the depression of 1893 stymied it. After the turn of the century an attempt was again made to create an endowment fund but the periodic need for better housing and the increasing cost of program and staff absorbed the funds which were raised even though the amount required for annual operation remained rather modest until the years of World War I. In 1905, for example, the budget was \$3,700 out of which \$1,000 went for house maintenance and \$850 for salaries.

After Chief Wilson and Mic Coldwell joined the staff a vigorous effort to increase resources became an annual responsibility. Special brochures and invitations to give were published and distributed. The faculty of the University was

canvassed thoroughly by teams made up of faculty members, and statements of appreciation were sought from University administrators, student leaders, local ministers and others. A solicitation brochure published in 1922 contained such statements from President Kinley, Dean Babcock, Dean Davenport, Dean Thompson, Dean Thomas Arkle Clark, Coach Bob Zuppke, the Student Colonel of the ROTC, and the captain of the track team.

The thoroughness with which the faculty was canvassed is illustrated by the letter which Comptroller Lloyd Morey, Chairman of the Faculty Division, sent to all members of the University faculty in October, 1925. He quoted a statement Harry Emerson Fosdick made during a recent visit to the campus, "Never in all my experience have I seen on a campus in America such a fine and effective co-operation between the various types of religious work."—then added his own plaudits and reminded recipients of the letter that support of the Y is wholly voluntary. The budget for 1925-26, he explained, was \$46,000, 40% of which would be contributed by friends outside the twin cities and University. The faculty was asked to subscribe the modest amount of \$2,500, payable either "in cash or at as early a date as is convenient." Solicitation of the faculty in this manner has been an annual event though the amount received from faculty has never been a substantial part of the budget.

Compared with the amounts given for other causes, the amounts contributed to the Y must have at times made its officers wonder where students and alumni placed their values. When a drive to build Memorial Stadium was launched in March, 1921, students over-subscribed their goal of \$350,000 and there apparently was no problem in selling the memorial columns in the structure at \$1,000 each—in return, it should be mentioned, for twenty seats at all games for ten years. That wasn't a bad bargain. The Y could offer no counterpart though gifts for the dedication of rooms in the building have produced a sizeable addition to what otherwise would have been realized. At the time the last building campaign was under way in 1935, a special folder on "Bequests" was published, informing prospective donors about endowment possibilities, the purposes for which they could make a gift, and the manner in which it would be used.

The financial position of the Y was improved markedly during Chief Wilson's tenure. By putting in the "overtime" which only a sincere and dedicated man would have, the Chief not only brought the building to fruition but he increased the annual budget, making more staff members and a larger program possible. He created a lasting interest and respect for the Y in many of the business leaders in Chicago and other cities, but particularly in Chicago, and laid much of the groundwork on which the success of succeeding secretaries and staff members was predicated.

Mic Coldwell was not by choice a fund raiser. His heart was in program and working with young men and it remained there regardless of the fact that for a dozen years, from 1944 to 1956, he was literally the financial support of the YMCA. Writing about this, Mic recalled that he had "spent over a quarter of a century coaching young men in the program phase of the UI YMCA work, just

twelve years raising funds. My life work was in the field of program. That fulfilled my sense of mission which brought me into this ministry to faculty and students. I do not discount the importance of the hundreds of thousands of dollars I raised from some 5,000 to 10,000 personal interviews, but these pale into insignificance against sculpturing men's lives through my ministry and program from 1918 to 1944."

Mic pointed out that the problems involved were many—gaining access to people, finding and allocating travel time, competing for gift money in local communities, living down images sometimes created by publicity about the University. He developed a county letter system through which county committeemen wrote to prospective donors on behalf of the Y. This brought in many thousands of dollars. Mic stated that on "the hard anvil of experience in raising funds certain things were learned—that few citizens really understood the size of the University and the need for a UI YMCA to stress moral and spiritual values and that students belonged to the communities in which prospective donors lived."

In Mic's experience he found that the YMCA was attractive to prospects; he was seldom turned down. Before he took over the financial spot in 1944 he had been preceded by other secretaries, most of whom had enjoyed some success in raising funds for the Y—Grover J. Little, 1924-26; Cliff Hatfield, 1927-29; Frank West, 1930-35; and James Stafford, 1936. Howard Amerman and Philip Ross were also successful as money raisers. It was Mic's sincerity and intense dedication to the program objectives of the Y coupled with his natural ability to approach and persuade which made him outstanding in this phase of the Y's activities. In 1943, the year after Mic assumed the financial role, 470 persons gave \$28,000. Ten years later, in 1953, more than 2,000 persons made gifts totaling \$61,000.

The Champaign County Community Chest, predecessor to the present United Way, was begun in 1921 and the UI Y was one of the nine groups in the original organization. Howard Amerman was the first executive serving from 1932 to 1942. The Y has been deeply involved in its continuing fund raising work ever since.

In 1961 Don Grossman, formerly Director of the Scholarship Program for the University, now deceased and a long-time Y supporter, was hired to locate "lost" alumni and improve the Y's mailing lists.

The largest single item in the Y's budget is contributions from alumni and friends. In 1972 this was estimated at \$40,000 or approximately one-third of the total budget. Building income, investment income and United Way constituted nearly one-half of the 1972 budget.

The Trustees

For many years the Y operated with two official bodies—a Board of Trustees, which held title to the property and managed the investments of the Association, and a Board of Directors, which had general supervision of the work of the Association and was charged with the responsibility of raising funds for cur-

rent expenses and approving the annual budget. The third body, The Cabinet, composed of student officers and committee chairmen and the Y staff developed and carried out the Y's program. The Cabinet also had a voice in the employment of staff.

The Board of Trustees was a large body composed of more than thirty members about half of whom were local and half from other cities in Illinois. It was composed of well known figures and businessmen who could be influential in raising funds. In 1930 the Y constitution was amended to eliminate the Board of Trustees and transfer its functions to the Board of Directors. This meant that the Board of Directors now had responsibility for augmenting and managing the endowment fund and for seeking major gifts.

Having suffered through the economic straits of the '30s and undergone an expanded program to take care of veterans' problems after World War II the feeling grew that some special body like the former Board of Trustees was needed to stimulate interest on behalf of the Y in the business community of the state. When Harold B. Ingalls joined the staff as General Secretary in 1950, reestablishment of the Board of Trustees became one of his foremost objectives. In 1951 the Constitution was amended to provide for a Board of Trustees composed of nine members elected for five-year terms by the Board of Directors. Bylaws provide that the duties of the trustees are to plan for and supervise the procurement of gifts, to invest and conserve funds, to make income from invested funds available to the Association, and to advise and counsel the Board of Directors and officers of the Association on matters pertaining to its financial affairs.

Since 1951 the Constitution and Bylaws have been amended to provide for a larger number on the Board, not less than fifteen nor more than twenty-five. During the next year, in 1952, eight members of the Board of Trustees were appointed. Fred A. Poor was acting chairman; other members were Corliss D. Anderson, George R. Carr, John L. Franklin, Wayne Johnston, Herbert Lorber, Earl Schwemm, and Dean Emeritus Charles M. Thompson.

One of the first actions of the Trustees was to establish a million dollar endowment program. Another was to develop plans for a Henry E. Wilson memorial fund from which a memorial chapel could be built and a YMCA secretarial in-service training program initiated. The chapel was constructed and dedicated in 1953. The in-service training program did not materialize.

Later in the 1950s the Board of Trustees was expanded. New members included Julien Collins, Fred Ebersold, Leslie Worthington, Harry Bercher, and Joseph Mohr. A handsome twenty-three page brochure entitled "Living Investments" was published, explaining the work of the Y, inviting investment in the Y program, telling how gifts could be made and the purposes for which they would be used. The brochure listed some special needs for capital gifts—further development of the social recreation center, completion of the unfinished third floor, construction of a retreat cabin, air conditioning the building, and improving its heating and ventilating system.

In 1954 the Fred A. Poor Memorial established by the Trustees was

dedicated. Following the death of Wayne A. Johnston who had served as Chairman of the Trustees from 1959 to 1967, the Board established a memorial fund in his honor. The purpose of the fund was to endow a chair for a director of leadership development. This has been partially fulfilled. Realizing that friendly relations with the University of Illinois alumni could benefit the YMCA, the Trustees instituted the practice of entertaining members of the University of Illinois Foundation at a breakfast when the annual meeting of the latter was held on the campus. At these breakfasts student officers and committee chairmen explained the ongoing programs of the Y. Over the years many other distinguished citizens of Illinois and the nation have served on the Board of Trustees. Among them have been Charles Shuman, William Browder, Derrick Brewster, Joseph Lanterman, Chester Davis, General Lafeton Whitney, William Carmichael, E. L. Simmons, James Wham, Kenney Williamson, Vernon Heath, Hjalmer Johnson, James Wheat, Charles Wham, Walter Straub, Ernie Lovejoy, Charles Stotz, Rexford Blazer, Oliver Troster, and Frank Seamans.

The Bailey Scholarships

Fred S. Bailey, a lifetime resident of Champaign, born in 1871 and for thirty years until his death in 1955 President of the Champaign National Bank, had a deeper interest than most people realized in the struggles of worthy young people to get a University education. By the terms of his will he left two-thirds of his estate (well over a million dollars) in trust, the income to be used for scholarships for worthy moral students, either graduates or undergraduates, in any field of study at the University of Illinois. Students were to be selected on the basis of moral character, intelligent leadership, scholarship, and financial need.

The University of Illinois YMCA was designated as the agency to administer the fund. M. L. Mosher, then a member of the YMCA Board, recalls that his gift created some difference of opinion among members of the Board and the staff of the Y. After all, the Y gained nothing financially and Pete Ingalls feared that it would be costly to administer the fund. M. L. recalls going to C. M. Thompson and talking about it. The latter was surprised that any question would be raised since the fund was for such a worthy cause. Currently Harold Colvin is director for the fund and is quite emphatic about what has been done for so many students. In 1972, fifteen years after income from the fund first became available, 130 students received \$34,000 in scholarships. Annual awards range from \$200 to \$700 with the average about \$350. By 1972 \$450,000 had been expended on scholarships for 1,051 students.

Other Gifts

Speaking of the support which the Latzer-Kaeser families have given the Y, Harold Reinhart said: "The Latzers have given large sums of money over the years and have been most helpful at critical points in the history of the Associa-

tion. Robert Latzer and his sister, Jennie Latzer Kaeser and her daughter, Marion Piper, have continued the support of their father and grandfather, respectively. Nearly half of the Endowment Fund was made possible from the Latzer family in Pet, Inc. common stock. Thomas Latzer, a Vice President of Pet, Inc., and nephew of Mrs. Kaeser, is presently on the YMCA Board of Trustees."

Remarking about other donors and major gifts Harold said: "Some of the long time contributors to the UI YMCA in addition to the Latzers are, of course, Senator W. B. McKinley and Fred S. Bailey; also men like the Carrs, George and Robert; Fred A. Poor; Herbert Lorber; Robert Friend; Paul Galvin; Julien Collins; Corliss Anderson; Earl Schwemm; Vernon Henry; Henry Wurst; Vernon Heath; Leslie Worthington; Herman Krannert; W. B. Browder; Virgil Gunlock; Charles Van Gundy; Paul Seitz, Floyd Rusher; Ernest Michaels; M. R. Hanna and Albert Buehler.

"Several memorial fellowships or forums were established during the YMCA history. A Dean Leeper Memorial Secretaryship for Student Work was established in 1955 in memory of Leeper who as a fraternal secretary in Japan was killed in a typhoon. The student work secretaryship was established in Kyushu, Japan, with a Japanese as the secretary. The Meyer Bible Forum was established by Bertha Meyer Collins (Mrs. Julien) in 1964 in memory of her father, Adolph Meyer, to bring outstanding Biblical scholars for lectures to the YMCA membership and University community. It was discontinued in 1968. The Gunlock Memorial Fund operated in 1963-65 to bring lecturers to campus for a series of student and faculty forums."

Carr Lounge, on the third floor, honors George R. Carr, '01 and his brother Robert F. Carr, '93. Also on the third floor of the Y are the Fred A. Poor Memorial Library and the Richard E. Younggren Memorial Room. Fred Poor was Chairman of the Trustees. Younggren was Y President in 1938-39.

Hartwell Howard, a local philanthropist, donated a tract of land along the Sangamon River near Mahomet, Illinois where the YMCA, YWCA, and local church foundations have built a retreat known as Camp Howard. Late in 1968 the Trustees with the aid of Grover Little, formerly on the staff and later on the International Committee staff began planning for a renovation fund. In 1969 Mr. and Mrs. Herman C. Krannert of Indianapolis, long time friends and benefactors of the University of Illinois, made a gift of \$25,000 contingent upon the Y raising \$75,000. Two Trustees, E. L. Simmons and Vernon Heath made the trip to Indianapolis to make the successful appeal. The Board of Directors and the Board of Trustees responded with a concerted effort and produced the needed amount, all of which was earmarked for the renovation and repair of the building. A total of \$124,000 was raised with the renovation and repair now being completed.

The Y is still working toward the million dollar endowment which has been its dream for a long time. An attractive folder, "Plans for Giving," designed especially for the consideration of women who wish to memorialize members of their families explains four tax saving gift plans and encourages the establishment of trusts in favor of the Y.

The *Y's Indian* for May, 1971, reported a significant development: "Ten recently graduated U. of I. alums in Chicago are aware of the great need for increasing the number of 'young alum' contributors to the U. of I. YMCA. They personally contacted 150 recent grads who were active in the YMCA during their student days. The contributions from 'young alums' are steadily growing each year and are increasingly important. Their efforts were highlighted at Homecoming 1970 when approximately 75 young alums, faculty members and students participated in a vigorous discussion with notables such as Chancellor Peltason and Howard Clement (U. of I. Trustee) concerning 'What's Happening at the U. of I.' "

CHAPTER 8

World War II

The years just before World War II were good ones for the YMCA. In a 1939 report to Professor Arthur Mays, Chairman of the Y Board, Chief Wilson said, "Freshman Camps are highly successful. The students enrolled were high-grade, fun-loving, human fellows and I believe more serious than usual. This incoming college generation can be depended upon to assume responsibility for maintaining high ideals if given encouragement and guidance." He pointed out that Fireside Forums had been held in fifty-one fraternity and rooming houses with 1,097 students participating. The topic for discussion at these forums was "What Are The Fundamental Ends of Life—The Reasons For Living." One forum discussion leader reported, "The majority of the students in the University are more religious minded than persons outside the University generally credit them with being." Were the theme for the forums and this reported student attitude reactions to the shadow of Hitler's war?

The YMCA during the early war years, but particularly after Pearl Harbor, tried very hard to highlight and preserve values which it was feared the war would weaken. Writing on behalf of the World Faculty-Student Service Fund, Paul Van Arsdell, Chairman of the Faculty Committee and later a Chairman of the Y Board, said, "If you believe educational processes should endure in a critical period of social dislocation, please grant a moment's attention to an urgent problem confronting professors and students who are victims of war." The preservation of human values and leadership for the day of peace were objectives of the Y.

Addressing the 75th Anniversary Convocation of the University of Illinois in 1943 Professor Ernest Bernbaum said: "Both democracies and universities are wrenched from their proper functions in time of war—harassed and warped almost beyond recognition. Our permanent objectives are those of peace. The only wars we wish to wage are against ignorance and folly, prejudice and superstition, poverty and ugliness, crime and disease. We want to heal and invigorate the body, free and enlighten the mind, fortify the moral conscience, purify the taste, and liberate the imagination—and by such means aid men and women in their pursuit of happiness. We want to upbuild a peaceful, prosperous, humane, and progressive civilization."

While some of the Y's activities were curtailed during the war, others were initiated. An announcement of a party for trainees read, "Coeds will be on hand to entertain all service men, signal, diesel, and V-12." The *Campus Crier*, a mimeographed publication of the Y, encouraged its readers to contribute to the War Chest Fund and to help the war effort in other ways. Though there was a scarcity of men for Y programs, many strong leaders such as Dean Leeper, Robert Trobaugh, and Loren Beal, all Presidents of the Y between 1940 and 1943, emerged.

During the war years both Chief Wilson and Mic Coldwell were thinking ahead about the role of the Y when the war ended. This foresight, as we shall see, helped the Y step into the role it assumed after the war. In 1944 Mic celebrated his twenty-fifth year with Y. Letters of congratulation came in from around the world where men had been scattered by the war. Garrett Loy, who lost his life piloting a "Black Widow," wrote from New Guinea, "My mind is back in Urbana reminiscing over such programs as Freshman Camp, Freshman Fellowship meetings out of which have come sturdy, reliable defenders of Christ's way, summer vespers, beautiful and natural, man-to-man talks with you, Fireside Forums where faculty appear as human beings, vocational guidance, the salvation to many doubtful careers, Bible classes where we faced reality and made practical application of the Good Book and leadership conferences where men were given untold resources for spiritual guidance."

Lieutenant Colonel C. R. "Chuck" Frederick wrote an open letter to the editor of the *Daily Illini* saying in part, "As one of thousands who have learned to love and increasingly admire Mic and his good works, I wish to express publicly my high regard for this intensely human, earnestly spiritual man who has served Illinois so faithfully these twenty-five years. The more I see of young men throughout the Army Airforce and study military leadership and morale, the more I am impressed with the lasting values resulting from such programs as the University of Illinois Young Men's Christian Association."

The Veterans Return

Many experts proved to be wrong about the desire of discharged World War II veterans for education. A writer for the *Saturday Evening Post* conducted some interviews which served as a basis for an article entitled "The Veterans Reject Education." This was somewhat like the famous headline proclaiming Dewey winner of the 1948 presidential election. The veterans not only returned; they returned in unpredictably large numbers either bringing with them or acquiring soon thereafter wives and children, also in unpredictably large numbers.

At a conference called in the Spring of 1946 by the American Council on Education to consider emergency problems in higher education caused by this influx, President Harry Truman said, "The happiest thing to me is the fact that these returned soldiers and sailors, marines, WACs and WAVES are giving you such a headache in education. I hope they will continue to do that and if they do, I think the country is perfectly safe."

The Y and the GI

School was not the same after the veterans came to college. Among other things there was less tolerance for teachers who couldn't cope and for rules which could not be supported by at least a preponderance of the evidence. Sitting at the edge of the campus and watching while the University struggled with its problems the YMCA was in an excellent position to fulfill needs as they appeared.

Writing about this period, William Irwin, Y President in 1948-49 said: "The campus climate was one of rapid growth as it changed from a war to peace orientation. Faculty support, although effective, was somewhat diminished by the tremendous burdens put on them by the increased student body, while the student clientele was heavily influenced by veterans wanting an education and possessing an unusual amount of self confidence based on beliefs in goals thought out during military service." Speaking of the Y's reaction he said: "Perhaps the most outstanding achievement of this era was the tendency to break out of the institutionalized thinking in operation of the YMCA. With the reorganization and restructuring of the Y we separated those committees operating and strengthening our organization from within from those designed to move out into the campus community to make an impact on behalf of Christianity." He recalled that in 1946 and 1947 the Y membership grew from 300 to 1,300, largely he states due to the efforts of Ernie Stevenson.

By late 1946, the end of the first full post-war year, with the largest enrollment of men in the history of the University of Illinois, the Y was able to report substantial advances. Most of the programs discontinued during the war were reestablished. Several new activities were developed. These are succinctly described in the Secretary's report for that year: "Ongoing programs included the work of the Freshman Fellowship committee with freshmen entering the University; the work of the International Friendship committee with students from other countries; the conduct of the twentieth annual series of Faculty Forums; the presentation to the campus community, together with the University YWCA, of a concert by the St. Olaf Choir; and participation in the support of the World's Student Christian Federation, the World Student Service Fund (international student relief), and Mr. Lyman Hoover, American secretary representing the International Committee of the YMCA among students in China.

"The lifting of transportation restrictions permitted resumption of the Spring and Fall training camps, the first a three-day meeting in May at East Bay Camp of Y committee chairmen and members, and the latter a three-day orientation experience in September at Camp Seymour for 125 entering freshmen. Fireside Forums began again in fraternity and independent men's houses. Six clubs of Champaign and Urbana youngsters were evidence of the reorganization of the work of the Boys Work Committee. This Committee also provided volunteer assistants for the boys activities at McKinley YMCA.

"The Wigwam Room, created by the YMCA-YWCA Social Recreation Committee in the YMCA basement, was opened on May 3, 1946, as a weekend

canteen and social center for Y members and their guests. Operated through volunteer committee efforts, this service by year's end had accommodated 5,612 people in 41 nights. Total attendance, including that of the committee workers, reached 6,234. A Dinner Pail Diner was set up to provide an eating place for students carrying box lunches. Many of these were married veterans who were joined at noontime by their wives.

"Initiated in the early months of 1946, a Family Living program quickly developed into remarkable proportions. Offering courses for unmarried students on Courtship and Preparation for Marriage and for married students on Adjustments in Marriage, Preparation for Parenthood, and Guiding Children's Growth, this service won the appreciation of hundreds of students. Wives of veterans, mothers of pre-school children, have been trained to supervise play groups and have been helped to develop several such groups on a cooperative basis."

A series on Successful Marriage and Family Life was conducted by Dr. Lester A. Kirkendall, a specialist in education for marriage and family life. Topics for discussion were developed under two main headings: "Building for Successful Marriage" and "Engagement and Afterwards." But even before Dr. Kirkendall came to the Y, Dr. Katherine Whiteside Taylor had been brought in as a marriage counselor. Realizing that the married veterans had many needs which could not be met officially by the University, Miss Kathryn Maude Gwinn was employed to direct a Married Veteran's Service Office. Besides arranging for hobbies and for cooperative child care, this office conducted a series of meetings on "Family Life on a Campus."

Writing about this period Ralph Dralle, President of the Y in 1945-46, said: "The end of World War II brought many campus changes. Phil Morgan, who ably took over Mr. Wilson's responsibility, built a staff of people who did an excellent job. International relations were developed and cultivated because the campus had many foreign students. This was extremely important in view of the founding of the UN in San Francisco and the drafting of the UN charter. Professor George Goble of the College of Law worked with groups of us as we debated and attempted to gain a greater understanding of the UN and its work.

"All of the activities were not built around work. The increasing use of liquor, especially by GIs, concerned all of us. As a result the first Wigwam room was built on the lower level and was put into action. A coke bar, a juke box and a place to entertain a date free of the influence of alcoholic beverages became a forerunner of the final construction of the downstairs area."

About the year 1946 Ralph remembers that it "was truly a scramble as the campus was flooded with returning service men. As a veteran who had been discharged early, I tried to set up groups of men who attempted to assist in readjustment, housing, prisoner of war councils, and other endeavors. The program of the Y met the challenge because of the sound leadership of stalwart faculty members." He listed a number of men who had meant much during his tour as President: Roger Adams, David E. Lindstrom, Frank Dickinson, Emil Lehmann, Alan Laing, George Dungan, Herbert H. Alp, John Franklin, Roger

Little, Dean Joseph C. Blair, Professor Guy A. Tawney, and Professor William Templeman.

Though his planning and forward look helped get the Y set for the tasks it undertook after the war, Chief Wilson's untimely death on September 15, 1946, prevented him from realizing how much the special efforts of the Y would mean to thousands of students, especially veterans and their wives. Much credit is due Phil Morgan, who took over as General Secretary, and to the able members of his staff—Howard Amerman, Mic Coldwell, Bill Black, Robert Matzke, Larry Cadwell and Wendell Walton.

The Y's structured programs were only part of what it had to offer. The building itself, the atmosphere created by staff and officers and its convenient location offered enticement to many groups needing a place to think and plan. One such group formed as a result of this process was an organization of ex GIs named appropriately—after all, what else—Chi Gamma Iota.

But in the midst of all the new activity created by the returning GIs the Y did not forget its original purpose and the motives which brought it into existence. Religious activity was still very much a part of its program. One of the active committees during the post-war period was the YMCA Service Men's Church Relations Committee.

For not being overwhelmed by the war spirit, for clinging to ideals and basic beliefs, and for pulling all stops to help returning veteran students and their families the Y deserved more recognition than it ever received.

CHAPTER 9

Growth and Change—the '50s and '60s

Universities, YMCAs, Churches, Rotary Clubs and men's organizations generally were not the same after World War II. Following the war, men searched for the meaning of their institutions. Was it possible for man to structure his institutions and his life so that future wars could be averted and so the major problems besetting mankind throughout history could be eliminated?

Many people held such hopes and they were reflected in institutions like the University YMCA. Take for example this statement to new Y Cabinet members:

"There are some who believe our responsibility this year is even more serious and challenging. Sensitive prophets of the day have intimated the depth of the problem. They suggest we are living in a time of crisis between a world that is dying and another yet to be born. The insecurity of our lives, the confusion, frustration, and cynicism which haunt nearly all are expressions of a crisis which has profound dimensions. There are many voices which seek to respond to this condition, yet students are fed up with half-way measures and replies that satisfy but half of our hunger for truth and a worthy idea for which we can live. Deep within we are aware that we need a purpose in life beyond immediate cares and worries and conventional desires. The ideal of taking a college degree, getting married and settled, having a dependable job, making lots of money is not enough. It is a timid ideal."

Commenting about the Y during this period Dr. Robben Fleming, now President of the University of Michigan, felt that the outstanding achievement of the Y "revolved around the fact that it provided an intellectual ferment which the University needed." It was into this ferment that Harold B. "Pete" Ingalls came as General Secretary in 1950 following the year Howard Amerman held things together as General Secretary. Philip Morgan had served as General Secretary after Henry E. Wilson's death and until Amerman took over in 1949.

The Burdens of a General Secretary

YMCAs, like churches, are no more immune to personnel problems than

are other organizations. Among men devoted to the promotion of ideals the internal agony may be even greater. Feelings may be expressed more politely, at least for a time, and the clientele is less likely to know about dissension but the fact is that men of good will can fall out about their own roles and rights in organizations dedicated to the notion that men should not fall out about such things. The University of Illinois YMCA was no exception.

At times there were heated verbal exchanges, letters and memoranda containing accusations, explanations and justifications, and an indulgence in what to one not concerned would appear to be petty grievances. M. L. Mosher recalls that on occasion the heat generated by these activities reached the Board where members with differing viewpoints also engaged in near bitter debate. During Pete Ingalls tenure, from 1950-58, the situation worsened, leading to the resignation of some staff members and eventually to Pete's relinquishment of the general secretaryship.

Certainly there were factors other than internal personnel problems which made the going rough during the fifties. The staff and funds available in the years after World War II shriveled. Funds were more difficult to raise. This increased the pressure on both Mic Coldwell and Pete Ingalls—not knowing whether a budget could be made, staff retained, program continued, let alone new programs developed—was enough to keep those responsible in a sober mind.

When Pete accepted the position of General Secretary in 1950, he hoped to operate within the terms of reference of a job description prepared by the personnel committee the preceding year. But the necessity of reinstituting programs which had lapsed, completing plans which had been made but not fulfilled—the Wilson Chapel and the Kaeser room, for example—and participating in the drive for funds together with program responsibility made the job a tough one. Despite this there were significant accomplishments during Pete's eight-year tenure. The *Y's Indian* which had been in abeyance, was again published. Fireside Forums were reactivated, a personnel policy was established and adopted, salary scales were increased, the international program was enlarged materially (John Price joined the staff during this period), the Wilson Memorial Chapel was completed, Carr Lounge, the Poor Memorial Library and some rooms for students were completed on the third floor, the Kaeser room was put into operation, the graduate student program was intensified, a little United Nations was instituted. Eleanor Roosevelt came as a speaker, the endowment fund was increased and a Board of Trustees was established to seek further endowment.

Announcing a new counseling program initiated during Pete's tenure, the *Y's Indian* made a compelling bid for clientele: "So you can't study—or is it the gals who have you down? The draft, you say; and your roommate is still talking to you about brotherhood after hearing Jim Robinson? You aren't sure about a life work, and you doubt whether you fit in the University?"

"O. K.—the Y is starting a new approach to counseling that is designed for you. It will be problem centered and carried on through small groups.

"Several qualified counsellors have agreed to help. A number of groups

will get started this month. They will deal with very real problems of very real people—the kind of problems that most of us face at some time, throwing us for a loop until we learn how to manage them. Many students—mighty fine guys—are having ups and downs these days. It's almost abnormal to be normal, whatever that is. Just because the world is a mess is no reason you need to be one. There are resources in the Christian faith and sound counselling to help. The YMCA invites you to come in and talk with Del Wedel, John Price, or Pete Ingalls about this new program and to get into it."

Following Pete Ingalls, J. Fred Miller became General Secretary and served until 1967. He was an able, friendly man, wise in the ways of organization and finance, liberal minded like Pete Ingalls, but less blunt in his dealings. Though he didn't inherit Pete Ingall's personnel problems, the financial squeeze was still on and he had to devote more time than he would have liked to raising funds. This was true despite the fact that Phil Ross, an able fund raiser, had come on the staff in 1956 and served until 1965. In a letter to Harold Reinhart, Fred stated: "When I arrived at the Y in August, 1958, there was considerable apathy on the part of students about everything—not just the Y but all kinds of organizations and over the next almost decade we saw the situation change. I think the kinds of things the Y did in those intervening years, not just program topics, but the kinds of processes and the way we worked with students and faculty in conceptualizing the problems and what to do about them stand out during this era." Fred went on to remark that one well known professor described the Y in the mid-'60s as the University's safety valve. The bringing together of the liberal and conservative student leaders in the early '60s by the Y was significant. Fred remarked that he had never known a higher quality of students intellectually and otherwise than those who were at the University and involved in the Y in those years.

Late in 1967 an unusual situation arose in which Professor Bruce Larson, Board Chairman and a staunch friend of the Y, became acting executive director of the Y, serving until February 1968, when Harold Reinhart assumed the duties of executive director. There were nagging financial problems to be solved and this seemed to the Board a feasible way of tackling them.

The Faculty Forums

One of the most intellectually stimulating and widely known programs of the University YMCA is the series of Faculty Forums which it has presented since 1926. A 1960 report to the Danforth Foundation by the YMCA states: "For thirty-five years the Faculty Forum has provided faculty members at the University of Illinois the opportunity to come together weekly to hear and discuss presentations of central issues of the day. Always the objective has been to probe into the religious dimensions of these issues, sometimes challenging and sometimes confirming points of view held in the University community. The Forum thus provides an unusual opportunity for influencing the life and thought of

the University. Major concerns of the faculty determine the emphases of the program. Yet, because it is not an official part of the University, it is free to raise questions and discuss issues which would otherwise not be raised. In one sense the Faculty Forum can be said to be of the University but not bound by the University. This is a great opportunity which however demands a deep sensitivity and sense of responsibility to the University.

"Much has been said in recent years about two major problems confronting higher education—one is the inevitable specialization which modern technological culture demands leading to increasing compartmentalization of various fields of knowledge. The Faculty Forum provides an opportunity for faculty members coming from every college and department to talk together about basic issues of men and society which underlie the entire educational enterprise. The other problem is closely related—can we train not only the specialists our society needs but more basically can the University develop graduates who are aware of the problems our Democracy faces and equipped with the sensitivity and commitment to face them? Again the Faculty Forum seeks to face this challenge of personal responsibility in a democratic society."

The religious orientation of the Forums has changed substantially. An early objective was to inspire the faculty members who were leading the Fireside Forums. An analysis of speakers appearing on the program discloses that forty-four theologians appeared during the ten-year period 1958-68, an average of four or five each year whereas only one each year appeared on the program after 1968. Compare, for example, the themes for the period 1928-39, every one of which save two contained the word "religion" or "religious" (and these two dealt with "humanism" and "Jesus and the Modern Mind") with the themes in more recent years—"Today's Values—Are They Adequate?" "The University's Role," "Military Power—the Limits of Persuasion," "The Impact of Mass Media," "Law and Order," "The Environment Beyond Technology," and "Cultural Conflict: The New American Revolution."

In an attempt to bolster attendance, the name was changed in 1971 to "Friday Forum." This, it was hoped, would attract more students and young faculty members. The shift from a religious emphasis to one of general social concern was evident after World War II. One of the most challenging series, for example, was held in 1947 under the theme "The Design of Democracy." The series was opened by President Stoddard, who under the title "Democracy as Viewed From Abroad," related his impressions as a member of the United States Education Commission to Japan. Gerald Bailey, Director of the British National Peace Council, spoke on "The Design of Democracy in Britain." He ventured that without peace, democracy is doomed. Professor George Goble, who wrote a book entitled "The Design of Democracy," enumerated some essentials for a democratic society and said, "No divine stamp of approval has been placed upon the customs, manners, or ideas of any group of people." Grove Patterson, Editor of the *Toledo Blade*, spoke on "America and the One World." He said that we must preserve idealism. Arthur Compton, Chancellor of Washing-

ton University, spoke on "Democracy in Crisis." Dr. T. Z. Koo, Secretary of the World Student Christian Federation, spoke on the outlook for democracy in China. He thought the outlook was good under Chiang Kai-Shek—if the Communists didn't intervene!

Besides presenting challenging themes and stimulating discussion leaders, the Forums have been a meeting place for people of diverse faiths and a wide range of professional and academic callings. An important feature has been the question and answer session following each presentation. The time schedule for the speaker and the physical arrangement of those in attendance have been conducive to an unusually vigorous participation in this part of the program, in some instances producing the most stimulating part of the presentation.

The success of the Forums has been due in no small degree to the able membership and hard work of the Faculty Forum Committee. Without exception this committee has annually attracted as members some of the University's best talent.

The Young Faculty Men's Club

In 1947 as a part of the Y program Norman Bitterman took the lead in forming a club for young faculty members. Membership was by invitation and was limited to men not over thirty-five. Meetings were bi-weekly for luncheon. The program consisted of informal talks by club members or guest speakers followed by discussion. Besides the fellowship which these meetings afforded the purposes stated were: "To provide a means of exchange of ideas relating to the work of various groups on the campus; to provide a means of exchange of ideas relating to world affairs; to further the general purposes and ideals of the University YMCA."

Norman Bitterman was the first chairman, Bernard Hanley and Francis Weeks comprised the membership committee, and L. A. Hellmer and W. N. Stevenson, the program committee. In 1948 Roy Beckett from Mechanical Engineering was President, J. Nelson Young from Law was Vice President, and Joe Mutti from Agricultural Economics was Secretary. Bill Black from the University YMCA staff met with the group. Other charter members included Richard Dewey, Sociology; Fred Francis, Animal Husbandry; Dean Leeper from the Wesley Foundation; Don Paden, Economics; Hugh Sargent, Business English; Harry Wetenkamp, T & AM; and Clyde Work, T & AM. Though the program was a good one it phased out in a few years to be revived again for another short run in 1962, this time persisting until 1966. Both of these efforts were spurred by the Faculty Forum and the success it experienced. Perhaps one of the reasons these efforts faded was the feeling that there was some duplication, especially since most of the members of the Young Men's Faculty Club were regular attendants at Faculty Forum. Also, young men after awhile become old men; unless the members are replaced, any organization of young men is automatically extinguished.

The Kaeser Room

In 1950 Mrs. Albert F. Kaeser, class of '00, of Highland, Illinois, and her daughter, Mrs. Vernon W. Piper, class of '37 of St. Louis, made a gift in memory of their husband and father, Dr. Albert F. Kaeser, classes of '98 and '01, himself a generous benefactor of the University and of the YMCA. The purpose of the gift was to equip the north part of the Y basement as a snack and luncheon counter with booths, tables, and a decor conducive to relaxation, meeting friends, studying between classes or conducting informal forums or committee meetings. Featured in the Kaeser room are a life-size portrait of Lester Leutwiler, class of '29, costumed as the original Chief Illiniwek and modernistic murals of Indian scenes by Robert J. Wilbert, class of '51.

At the time the Kaeser room was completed a basement office and equipment room, meeting room, powder room, and photographic dark room were completed with gifts from Chicago friends who contributed to the stabilization fund. Official dedication of the Kaeser Room was held in Latzer Hall on October 7, 1951, with Paul Van Arsdell, Chairman of the Board, acting as toastmaster. The principal address was delivered by Carl R. Gray, '11, Head of the Veterans Administration. The room was opened for use in July, 1951.

In 1961 the south basement room adjoining the Kaeser Room was completed and opened for dining and meetings.

Loyal Help

Perhaps it is not surprising that those who have undergirded the professional employees in the University YMCA have been ardent believers in the ideals of the Y and have demonstrated a loyalty which, like that of the professionals, bears no relationship to their salaries and compensation. Just as the Y has been able to attract the highest type of men for its secretarial positions, so has it been able to attract the highest type of women and men to run the office, keep the books, maintain records, supply students and staff with needed information, and operate the food service.

Outstanding among such employees was Miss Gertrude Wahl. Miss Wahl, a lifetime resident of Champaign-Urbana, was born in 1883 and was graduated from Urbana High School and Browns Business College. Immediately after graduation from business college in 1904 she commenced working for the Y as an office girl at \$7 a week. The Y was then in Curry Cottage. For fifty-four years she shared its fortunes, following it from one location to another and serving under ten general secretaries. Miss Wahl was a meticulous worker and a perfectionist with regard to her job. Everything had to be right. It was this kind of service that caused Harold Ingalls, General Secretary at the time of her retirement in 1958, to say: "I have felt more than once that those of us who meet the public, particularly the Board of Directors and the Trustees, are made to look better than we are because of the fine help we have from the women who do

such a large amount of our work. I have never felt ill at ease going before the Finance Committee, the Board, or the Trustees with matters related to our budget or endowment because I have always known that your figures would be accurate and that I could count on that.

"Your leaving the University YMCA is in one sense like the end of an epoch—you have seen the organization grow from a very small and inconspicuous one to the outstanding student YMCA in the world with one of the finest buildings, largest staff, biggest budget, and outstanding programs. You have been more than office secretary or cashier during these years; you have been a kind of stabilizer and source of strength to all of us who have leaned so heavily upon you."

Upon the completion of fifty years of service by Miss Wahl a dinner was held honoring her—125 persons attended. Paul Van Arsdell, former Chairman of the Board, presided. M. L. Mosher, Dean C. M. Thompson, Pete Ingalls, and John Cribbett made remarks about Miss Wahl's period of service with the Y. When Miss Wahl died at the age of eighty-seven on January 2, 1971, many of the Y's leaders paid tribute to her. A room on the second floor of the Y is named for her.

Violet Evangeline Armstrong, known to her friends as Eva, came on the staff as a young woman in 1925. She was a close friend of Gertrude Wahl and like her believed in the ideals of the Y and in work well done. She was Henry Wilson's secretary, remaining on the staff after his death until 1952 when at the age of forty-seven she died of a ruptured appendix.

Eileen Jeffers, another loyal helper of the Gertrude Wahl and Eva Armstrong type, served on the staff from 1949 to 1958.

Fred and Otha Witwer were more than caterers for the University of Illinois YMCA—though this was their official function for seventeen years from 1945 to 1962. Some idea of what Fred and Otha meant to the literally hundreds of students who worked for them in the catering service is gained from a letter to Fred Miller from Frank Millsbaugh, one of Fred Witwer's student helpers: "Phil tells me that Fred is retiring after years of handling our catering service. No one recognizes more than I the tremendous loss this is to your organization. Even more important than his efficient service as caterer, the personal concern he felt and the attention he paid to the welfare and progress of the students working for him will be deeply missed by all of us who benefited from it." Besides handling the catering job and handling it well, Fred and Otha cooperated with John Price and foreign student groups in the preparation of national dishes for their meetings though this many times made for a tight schedule in getting the next meal prepared.

Fred and Otha lived at 1111 South Fourth Street just across from the University Armory on what might be called a student thoroughfare. Their home became literally a part of this thoroughfare since both of them liked students and were always doing something for their student neighbors and others they found to be in need. They hired large numbers of black students to work in the catering service, loaned money to those in need, provided temporary housing

until they could get located, and in fact were more progressive than the Y itself in the area of race relations. They maintained the same open-door policy with regard to foreign students, many of whom were employed and befriended by them. When they retired in 1962 it was not like the YMCA losing a catering service; it was more like the YMCA losing part of its program.

Following the opening of the Kaeser Room a manager had to be hired. On the recommendation of Fred Witwer, Pete Ingalls employed Mrs. Violet Josephine Barnes. She managed the Kaeser Room for more than ten years until her sudden death following a day of work on May 10, 1963. The kind of service rendered by Vi Barnes is described in a memorial statement prepared by Fred Miller: "The Kaeser Room and the YMCA were strangers to her when Fred Witwer recommended her for the position of manager of the Kaeser Room. It had been in operation about a year and a half and was a losing proposition when she took charge. She accepted the challenge of what at that time appeared to be an unpromising venture. A decade later she was extremely proud of an enterprise that had nearly doubled its gross income under her leadership and represented an important part of the total services of the Association.

"Mrs. Barnes will long be remembered for her many fine qualities and excellent skills. She was devoted to her employees and vitally interested in their welfare. She possessed tremendous energy. Her most common expression in the face of tasks to be assumed was "We'll do it!"

The nonprofessional staff are today the same kind of dedicated, helpful people which it has been the good fortune of the Y to have from the beginning. Though obviously none of them can match Miss Wahl's period of service, the tenure of the most recently employed, Lolita Rine, is more than five years. Alberta Marshky has been in the office since 1963 and Martha Swisher, "Marty" to the daily round of people who seek all kinds of information from her, has been on the staff since 1957. There is a certain friendliness and exuberance about the Y office resulting from the attitudes which these three take toward their work and toward the people with whom they deal.

Mel Schriefer has been looking after the "housekeeping" in the building since 1962. He, like the others, is not a "short termmer"—further evidence that the Y has been able to attract good people sympathetic with its activities and willing to deliver 100% though there may be greener pastures elsewhere.

YMCA-University Relations

The independence of the University YMCA from the University of Illinois, financially and otherwise, has been one of its strongest assets. YMCAs which relied on university resources either in terms of building or funds or both have faded from the scene at a rapid rate. Because of its independence, because of its location, and because of its remarkable leadership, both staff and student, the University Y has responded with action to social problems which within the

University could only be discussed. It has also responded to problems which the University either didn't see or chose to sidestep—until it became obvious that the Y had something needed—aid in student employment, housing assistance, and a foreign student's program, for example. While in recent years the University has been pressured to respond to problems, the Y has evolved its own response. The pressures on it were self-generated.

Members of the University faculty and of its administration have from the very beginning appreciated the strategic position of the Y, participated in its programs, and have lauded its objectives and performance. Faculty members have rendered signal service as Board members and as committee members and chairmen.

Concrete recognition of the Y's position regarding the University has existed until recently in the Y's privilege to use the University mail service. Less concrete, but more helpful in the long run, have been the expressions of University Presidents regarding the Y. Without exception they have praised its programs and at one time or another have appeared either on Faculty Forum or at some special occasion such as a dedication. Regent Gregory, a devout man himself, gave the early organization many boosts including building space, his good will and personal contributions. Speaking in 1903, President Andrew Sloan Draper said: "The Young Men's Christian Association, comprised of students of the University of Illinois, is a strong and energetic organization. It is of more help than I can express to the University administration and to the students. It not only has my sincere consideration but my warmest thanks for all it does."

In 1903 the Board of Trustees of the University of Illinois inserted in its minutes an official appreciation of the Y and its meaning to the University. On many occasions President James echoed the sentiments of his predecessors regarding the Y.

President Kinley, more than any other president, spoke often and feelingly about the Y. He appeared on its programs, contributed statements to brochures and promotional materials, and facilitated the drive for contributions from faculty members. Among other things he said: "There can be no complete education without religious training. Education is primarily the development of character which is the result of training and moral standards and since religious belief is the basis of moral standards, it follows that religious training is a necessary part of a complete education. The University encourages the YMCA as a quasi official organization to promote those religious ideals that inspire worthy living. . . . I count always upon the YMCA as an ally in every effort for the best things in the life of the University."

But Kinley believed that the Y should "keep its place" and that there was no cause for jealousy between it and the University. In 1905 while still Dean of Literature and Arts he discussed the relationship of the YMCA to the University. The *Daily Illini* reported his remarks substantially as follows:

"The Association is not authoritative. It should recognize the superiority of the University Administration.

The Faculty stands ready to endorse the good work.

The Association is a great force in aiding discipline.

The reputation of the University is in the hands of the student body. Keep the social life refined.

The two Associations set standards of student conduct.

They aid students in getting adjusted, finding work and in other ways.

The Association should not think it amiss if other forces enter in and do the things it has been doing. What the Association works for is results, and whenever better results are obtained the Association should bid Godspeed."

This last statement invites one to read between the lines. It suggests that the Y leadership may have been piqued about the University taking over one of its programs. But Kinley simply echoed the philosophy which the Y itself has maintained at least since 1916 when Chief Wilson came on the scene—namely that if the University is willing to take over a program started by the Y, well and good, and the Y can then use its resources to fulfill some other student need.

Presidents Chase, Willard, Stoddard, Morey, Henry, Corbally and Chancellor Peltason all have recognized the significant role of the Y as an independent adjunct to the University and have at times appeared on its forums and other programs.

University YMCAs themselves have given much thought to their relationship with the University. In a statement entitled "Principles Applicable to Organization and Cooperation in Large University Centers" are the following significant comments: "Mutual respect and understanding are necessary to mutual cooperation." "Any plan should conserve the values involved in related agencies and in past experience." "Local University constituencies have the right to determine the place various agencies should occupy in the community." "Any united program must be based on student need." "The program should be growing and cumulative, integrated with the entire educational process but independent enough to be critical and creative."

While the University Y has taken stands on many issues, and certainly its student leadership has been quite outspoken on some, as an organization it has not chosen to confront the University with its views. Its stance has been that it works with individuals attempting to help mold their character and lives; it does not attempt to mold the character of the University of Illinois in an institutional sense. But its membership is very much involved in such endeavors. In speaking of the place of the University YMCA on the campus, Henry Wilson said: "The assumption on the part of the individual man of this responsibility for Christian standards in rooming houses, fraternity houses, campus politics, classrooms or athletics is the vital expression of the Association's purpose."

The running controversy between segments of the University community and church foundations regarding credit for religion courses has not plagued the Y. It has never offered credit courses in religion. But the Y is and always has been concerned about the stance of the University regarding the education

of the "whole man." The compartmentalization of knowledge, the impersonality inherent in dealing with large numbers, the preoccupation of University staff members with research, public relations, internal politics and problems—with all kinds of things other than students—and the nature of scientific inquiry itself seem to preclude the University from doing the thing the Y conceives as being essential. Ed Nestingen describes the dilemma very well: "The basic question seems to be: To what extent can and shall the University encourage students to a greater and deeper awareness of fundamental values by which they can live and which give guidance for a sound social and world order? In the fierce international ideological political and economic battles of the day, this is not an idle or theoretical question. The great ideas of Western culture flow from two major sources: The Hellenistic-humanistic stream and the Judeo-Christian stream. Of both these sources and their present day expressions, many (if not most) students are only vaguely informed. To change the metaphor, our society has been referred to as a "cut flower" culture—the creative roots of the central values of our society are no longer deeply felt by many. This challenge to recapture the thrill and meaning of these great "well springs" of personal and social creativity is properly a challenge to place before the university."

No statement about YMCA-University relations would be complete without reference to the remarkable input of leadership and manpower which has come from the faculty of the University. They have figured and continue to figure in virtually every YMCA endeavor, whether it be Faculty Forum, functioning of the Y Board, Freshman Camp or fund raising. Deans, department heads, teachers, research workers and University administrative personnel from all colleges have been involved. Over the years the College of Agriculture has become a stronghold of Y support. In 1953 six College of Agriculture faculty members—H. C. M. Case, Franklin Reiss, Dean J. C. Blair, M. L. Mosher, Charles L. Stewart, and Emil Lehmann—were honored for a total of 100 years service to the Y.

YMCA-Church Foundation Relations

By 1920 ten religious denominations had made special efforts to provide facilities for the accommodation of students. The majority employed one or more student pastors and were erecting or planning to erect student churches in the vicinity of the University. The Episcopal, Presbyterian, Congregational, and Christian churches maintained dormitories for the accommodation of young women. Trinity Methodist was in the process of erecting the Wesley Foundation as a social and religious center for all students of that faith. Its pastor, James C. Baker, had founded the first student foundation in the United States in 1913 at Illinois. Other faiths had student organizations—the Bushnell Guild of the Congregational Church, the Bethany Circle of the Christian Church, the Christian Science Society, the Seymour (Episcopalian), the Catholic Student's Association.

The University YMCA, having been organized before any of the church groups were established on the campus, was in an excellent position to guide,

cooperate with, foster and at the same time preserve its own unique place as a campus-wide religious organization. By 1921, however, a strong program was under way in the Wesley Foundation, and it and the Y share some credit for fostering the establishment of Hillel and Newman Foundations. The Wesley Foundation became the meeting place for foreign students, an activity which within a few years was largely shifted to the YMCA. Commenting on this, Reverend Paul Burt stated that the YMCA had a religious "neutrality" that appealed more to foreign students. Along with the move of the foreign students to the YMCA as their center came Melville T. Kennedy who had himself been a missionary in India. Chief Wilson brought him to the staff in 1925 to take charge of the foreign student program.

Though at times there was some competition for leadership between foundations and the Y and some differences of opinion about which organization should foster a particular program, relations have always been friendly and cooperative. When he spoke on the campus in 1925, Harry Emmerson Fosdick said: "No American college campus is equal to Illinois in the spirit and friendly cooperation between the student body and religious organizations."

A 1929 YMCA Cabinet manual stated: "The relation between religious forces at the University of Illinois has been one of mutual helpfulness. For many years there has been an organized expression of this spirit in the form of a religious worker's association, the membership of which consists of those employed by the student Christian associations and student churches. This group counsels together in regard to matters which are of common interest in order that there may be full cooperation. Visitors continually comment on this warm cordiality and throughout the country one hears references to our situation as one to be observed as exemplary."

As early as 1923 the Religious Worker's Association formulated a statement about the place of the YMCA and the YWCA in relation to the churches. These principles were later reaffirmed. Basically they pointed out that the YMCA and YWCA were campus-wide organizations, autonomous, and student controlled with freedom to deal with all student groups as units. They also pointed to the fact that the Y was free from ecclesiastical control and could more speedily and effectively accomplish certain common tasks. It could deal with the University with regard to religious programs, could offer a united approach to nonpreference students and students from abroad and could serve as an agency for initiating and correlating action among all of the religious groups.

All the credit for cooperative relations must not be attributed to the Y. Over the years there have been a number of truly outstanding ministers heading up the campus churches and religious foundations. Among them were Dr. James C. Baker, Wesley Foundation, Reverend Stephen Fisher of the University Place Church, Dr. John A. O'Brien of St. John's Catholic and Newman Foundation, Dr. J. Walter Malone and James R. Hine of McKinley Presbyterian Foundation, Reverend Paul Burt of Wesley Foundation, and Rabbi Benjamin Frankel and Rabbi Abraham Sachar of Hillel. On the 70th anniversary of the University YMCA

Dr. Sachar in appreciation of the help which the YMCA had given his organization presented the Y with a portrait of George Williams, founder of the YMCA movement.

Reverend Edward J. Duncan, Director of the Newman Foundation, recalled that relations between the Foundation and the YMCA had always been cordial. Father Duncan participated in the Fireside Forums and appeared as a speaker on Faculty Forum. He feels that the Y was a medium for fostering many good activities, mentioning particularly the impetus it gave the Religious Worker's Association and the development of an outstanding International Student's Program. He pointed out that the Y could do things which individual church foundations could not. Reverend Ray Eissfeldt of the Lutheran Chapel expressed similar views and mentioned some of the more recent programs sponsored by the Y—such as Earth Week.

The Y as Innovator—A Forum for Dissent

"The YMCA has entered the arena of the 1970s with a diversity and uniqueness of program thrust. Face lifting and experimenting capture the spirit of the re-evaluation and re-direction of older traditional programs and the inception of new dynamically creative ventures for 1970 and the decade." Thus the *Y's Indian* in May, 1971, commented on the new look in the Y. It also commented on the need for a new approach to the development of leadership: "the traditional understanding of what makes a good leader and of the role he plays in any organization is being severely challenged both in theory and practice. . . . Student leaders struggled with amorphousness of the YMCA bureaucracy and decision making while at the same time neglecting to organize student support and action in regard to membership and fund raising. We sought power and legitimacy as leaders in a structure which was and is basically pluralistic and diffused in nature."

It is to the great credit of the Y that while its members and officers struggled with the problems of internal organization, leadership, and meaning, it earned the reputation through its programs of being the intellectual center of the campus. In writing about the Y in the '50s, a time when there was great unease about social wrongs in the country and a mounting feeling about racial injustice and inequality, Ed Nestingen pointed out that during this period the YMCA became the center of an effort to get campus barber shops to cut the hair of blacks and to get restaurants and student housing facilities, including fraternities, open to blacks. He said: "This emphasis on Christianity in action on social structures was a significant change from the '30s and '40s. Among other things the widespread contacts with the fraternities and independent houses changed and participation and membership became smaller and more on the basis of personal conviction.

Early in the 1960s the structures of a new undergraduate program emerged. Freshman Conference was resuscitated and grew to more than 400 participants annually, Faculty Forum was raised to a new level of respect and participation,

the PAL Program was commenced, student forums attracted large audiences and, quoting Ed Nestingen, "The great debates were conceived and orbited amid a campus mood of expectant excitement." In November, 1960, the *Daily Illini* editorialized: "Our crowded campus is made up of many small groups all coming together to form an actually nonexistent social community called the University. We live in what must be called a conservative climate. Local politics are certainly conservative and the University administration is cautious sometimes almost beyond belief. In this atmosphere of timidity and red tape the YMCA each year sponsors programs designed not to exercise the mind with routine but to stretch it with the new and sometimes unorthodox. The Y also has a policy of allowing any organization to hold meetings on its premises which brings a seemingly odd assortment of groups under one roof. But nonetheless this is certainly a healthy meeting place unavailable elsewhere. In the past month the YMCA has sponsored such speakers as Paul Tillich, William Graham Kohn and Huston Smith. Non-Y speakers have ranged from a Fundamentalist minister to Dr. Leo Koch."

Editorializing again on behalf of the Y's membership campaign in 1962 the *Illini* pointed out that "The search for meaning is often confused and directionless. The student, buffeted by classes, homework, grade point averages, sleepless nights of cramming and deadlines is often unable to direct his extra-curricular life into important areas. One of the campus organizations most capable of providing this channel is the University YMCA."

The Y responded to the University's ban on political speakers by permitting them to use its facilities. In some cases loudspeakers from the Y side of Wright Street blasted the forbidden message across the street to the campus.

Many such speeches were given in the Y in 1962 when Bill Sommerschild was President. He and Roger Ebert promoted a series of six debates on major issues of United States foreign policy.

It should be noted that the "open door" policy of the Y did not commence in recent times. In 1895 students interested in the formation of a Republican Club met in the YMCA room. As early as 1906 the Y programmed Dr. Winfield Scott Hall of Northwestern University to speak on the delicate subject of sex hygiene. It is not surprising that in some quarters the Y was roundly criticized for this venture. It is somewhat more surprising but certainly not unbelievable that in 1960 it was again criticized by some of its own members when it conducted a series on sex education—"Let's don't mention sex. Let's say men-women relations."

But the Y is accustomed to criticism. There is usually a Board member or two who is critical of any innovation stemming from the younger generation and a small segment of the local community continues to be critical and suspicious that the Y is harboring Communists. If the day ever dawns when the Y has no critics, it should really become concerned about its program and its meaning.

Lest we conclude that Christian social action within the YMCA is a thing of recent origin, let us remember that such action was a very important part of the plan of George Williams and his associates when they formed the first YMCA in London in 1844. That early YMCA fought for and obtained better living and

working conditions and shorter hours for the clerks of London mercantile establishments. Major social issues have always been a concern of the YMCA—temperance, slavery, peace, world organization, racial harmony, the preservation of individual freedoms and more recently, the environment. The Students for Environmental Concerns (SECS) have become a focal point and an action agency for those interested in environmental, ecological, and conservation problems. Local drives and cleanups, canvassing for legislation, participation in legal cases against local polluters and the sponsoring of “Earth Week,” “Environmental Crisis Week—the Ultimate Pollution,” and a Conference for Life are some of its activities.

Through Spectrum, a national student YMCA and YWCA program, members of the University YMCA work in communities and cities throughout Illinois attending seminars on poverty and politics, working in day camp programs and tutoring projects, and working with leaders concerned with community issues. The PAL Program begun in 1959 is an imaginative local effort to improve racial relations and promote a friendlier community atmosphere. Members of the Y are paired with and work with a junior pal, a local grade school youngster. Parents have participated and the program has become a dynamic one. Campouts, musical programs, bus trips to museums and the sponsoring of a summer youth music program are part of the activities.

During the '50s the Y Graduate Program was varied and challenging. It was sponsored by the YW and YMCA. More than 200 graduate students participated. Retreats, mixers, dinners, seminars, cooperative luncheons and folk dancing constituted part of the activities. But the Chicago Weekend Work Camps were most rewarding. The *Y's Indian* described the activities of a Camp: “Several members of the Y Graduate Program are planning to participate in a Chicago Weekend Work Camp.

“Located in one of the Chicago slum areas, the work camp involves living together, working and worshipping together, and experiencing first-hand the social problems of a big city.

“The work campers work with families. They help them repair crumbling plaster walls, rat-proof homes and apartments, put fresh paint or wallpaper on dingy walls, and renovate equipment for recreation.

“Through the giving of self, the participants prove to themselves that human brotherhood is more than a respected phrase.”

The Center for Nonviolent Social Change emerged in 1970 as a result of campus unrest. The Center stresses educational and tactical strategies for dealing with crisis situations. Needless to say, it has been busy. Its activities have included weekend training sessions in nonviolent action including films on the subject, maintenance of a book center on nonviolent social change, organization of the community for an open society dealing with white racism, support of the Viet Nam Disengagement Act of 1971, a seminar on methods for social change and organization of PACT (Police and Community Together) to work on police-community relations. In 1972 after the Center endorsed candidates for the County

Board of Supervisors it was mutually agreed that the YMCA should no longer be its sponsor. A policy of the Y adopted by the Board in 1971 precludes the Y from sponsoring or supporting groups which engage in partisan political activities.

The Y has truly become a forum for dissent. Groups unable to find a "home" in the University have found it in the Y. Furthermore, they have found kindred spirits immersed in separate but related problems. The name of the game is action and the Y supplies some of the best players.

CHAPTER 10

Friend of the Foreign Student

In his history of the University of Illinois, Winton Solberg says that "After 1873 the student body became more diversified than in earlier years. Most counties in Illinois sent one son or daughter to Urbana. Altogether more than a dozen states were represented and pupils entered from Armenia, Germany, Greece, Japan and England primarily to study agriculture. The first women, fifteen in number, enrolled in 1870 and their ranks rose to 90 three years later." Student numbers, including foreign students, did not grow markedly during the '70s and '80s. Solberg remarks that when the student body finally topped 500 for the first time in the Winter term of 1891 it was cause for great rejoicing.

Foreign student numbers continued to increase but not at a rapid rate until after the turn of the century. By 1910 the prominence of the University was such and the influence of its graduates so far flung that large numbers of foreign students were arriving. On the recommendation of Dean Thomas Arkle Clark, an Assistant Dean for Foreign Students was appointed.

Particularly large numbers of foreign students came from China due in no small degree to the missionaries whose background had been the University of Illinois and the University YMCA. Commenting on this period, Maynard Brichford, University of Illinois Archivist, said, "The scattering of early foreign students reflects missionary zeal and the cosmopolitan view of Gregory. The Chinese probably benefited from the Boxer Indemnity. Edmund James' series of foreign ambassadors as commencement speakers and foreign travel widened the local horizons. The fame of our engineering college attracted foreign students. Probably the greatest influence was the active young faculty recruited in the 1895-1915 period." By 1920, 296 students from thirty-one countries were enrolled, 105 of them from China. Visiting the University in 1922 John R. Mott remarked, "There is another reason I find myself so much at home here—there are few universities that have drawn to themselves so large a number from different nations of the world as has this university. It is not only the most national university of America but also one of the most international. Our efforts should be to enter sympathetically into the life of these other nations."

In a brochure prepared by the University Y in 1936 the status of the Uni-

versity of Illinois as an international university was dramatically depicted by listing the numbers of students from other countries which had enrolled at the University during the past twenty-five years—1,192 from China, 317 from the Philippines, 275 from India, and 1,741 from more than fifty other countries in the world. The brochure, one which had been prepared to assist in the fund raising campaign for a new building, then stated significantly: "The influence that our democratic university has had on these students will reflect itself in their leadership in their homelands and in their friendship for America, one expression of which is to our commercial advantage."

Though the University YMCA was committed from the outset to a religious missionary effort and hence was interested in the University's foreign students, there was no significant continuing effort on their behalf until the YMCA was able to employ a General Secretary. Between 1900 and the advent of Chief Wilson in 1916 a program was gradually formalized through the efforts of General Secretaries Philip Conard, Dwight Weist, and Lloyd C. Douglas (known to many as the author of *The Robe* and other books).

In 1918 Chief Wilson brought C. D. Hayes to the staff as Associate Secretary. Hayes, who had spent six years in China and the Orient, worked with dedication to build up a program within the Y. A Committee on Friendly Relations, predecessor of the International Friendship Committee, was formed and the program really got under way. Besides the work for foreign students, the Y through Hayes and his committee became an effective instrument through which young men were recruited for the missionary effort and Christian life work. It is significant that the student YMCAs preserved their international contacts during the fury of both world wars. Admittedly the contacts were sporadic and circuitous. The important fact is that the student YMCAs stood for an international Christianity when even churches became nationalist.

Mic Coldwell, out of his phenomenal storehouse of memories, credits Cameron Hayes with initiating many of the programs which the Y later carried on with foreign students. The buildup of good will for the University of Illinois and for the United States as a result of the Y program with foreign students is difficult to estimate. Not scores but hundreds of the top leaders in all walks of life in foreign countries participated in the Y program and were influenced by it. To cite an example, not an unusual one, Dr. Hachiro Yuasa, President of the International Christian University in Japan, while a student became a friend of Cameron Hayes and a lifelong friend of the Y. Hayes visited foreign students in the hospital, helped them find rooms, assisted in getting loans, had them as guests in his home, counseled with them regarding personal problems, organized an English conversation class, and conducted countless Christian interviews as a result of which many foreign students embraced the Christian faith. The first International Banquet, an event which has taken on great significance over the years, was held in Wesley Foundation on May 2, 1925. It was sponsored by both the YMCA and YWCA in cooperation with Wesley Foundation—300 students from 29 nations attended.

Hayes became seriously ill in 1924 and was unable to return to the staff. Fortunately for the Y and its international program, a worthy successor was found in the person of Melville T. Kennedy, a native of Illinois and a missionary in Calcutta who had returned to his native country to educate his four boys. Though his period of service was not long (he left the Y in 1928 to become minister of the First Congregational Church), he kept alive and healthy the program which Hayes had started.

The International Friendship Committee

Reporting for the year 1924-25 the International Friendship Committee said, "The features which have characterized our program of other years have all been continued this year—finding rooms, boarding places and employment, loaning money, conducting social events, securing invitations into American homes at Thanksgiving and Christmas time, and conducting Bible classes." Significantly the Committee said: "The presence of foreign students here should develop on the part of American students a sense of responsibility for making and maintaining Christian internationalism. Friendships should be made which will continue after our American students and these from abroad return to their homes. This can never be accomplished if the work is done by the Association's Secretary. Therefore, we organize and maintain each year a committee of American students as a Friendly Relations Committee."

During the year 1924-25 two new programs were started—The International Banquet and calling upon foreign students in their rooming houses. During that year, also, delegates were sent to a conference on Pacific Problems sponsored by students at the University of Chicago. The theme for the conference was a prophetic one—"How can we promote the peace of the Pan-Pacific basin?" The conference program carried a quote from Theodore Roosevelt, stating, "The Mediterranean Era died with the discovery of America. The Atlantic era is now at the height of its development and must soon exhaust the resources at its command. The Pacific era, designed to be the greatest of all, is just at its dawn."

In its 1924-25 report the committee also referred to a remarkable book, "The Foreign Student in America," the result of a study by a commission of twenty-four leaders in religious work. A quote from the foreword written by Dr. Robert E. Spear is no less significant today than it was fifty years ago—"American life and the Christian church have never met a more severe and searching test than they are meeting today in the presence of these foreign students in our schools. These young men and women from many lands are testing the honesty of the political and social axioms which have constituted our American tradition. They are proving the reality of our profession of Christian brotherhood and equality. Almost all of them come here full of confidence and hope. Many of them are going back disillusioned, some bitter, some sorrowful. Thousands of them have gone home with strengthened faith having received that for which they came. They were able to distinguish between good and evil and to under-

stand the struggle which was going on in our own national character. . . . Their presence is an opportunity; we have never had a greater one . . . they will not carry back what they do not get and they will not get what we cannot or do not give."

Hayes contributed to this study. Members of the study group said that they believed the best piece of work for foreign students in the country was being done by the YMCA at the University of Illinois. At least the Y was doing its best to provide experiences which would forestall observations like that made by a brilliant Indian student—"When I came to England I was a Christian as a result of my study in a mission school. After five years in England I go back to India as a Hindu." In this context the United States could as well have been substituted for England. The disillusionment of foreign students about the practice of idealism in America was just as real as that which exists among American college students today.

The annual reports of the International Friendship Committee are filled with stories and examples of the kind of help the YMCA was able to give. A lad arrives in New York bewildered, unable to make himself understood and understanding even less. He is met by a stranger who turns out to be a friend, a representative of the New York YMCA who sees that he gets lodgings for the night and that he is put on the train for Chicago the next day. In Chicago he is met by another stranger turned friend who does the same thing and heads him for Urbana. There he is met by a member of the International Friendship Committee, given the help he needs with housing and other immediate problems and is put in contact with a student from his home country, perhaps even his hometown. One must have been a stranger in a foreign land amidst a sea of faces and a jumble of voices with no place to turn to understand how literally thousands of foreign students felt when they reached the shores of America. This one service alone on the part of the YMCA was enough to justify all the efforts of the International Friendship Committee.

The Committee fostered many programs which are still operative—the Host Family Program (putting foreign students in contact with an American family), English language classes before the University had established such, tours and visits to places of interest in Illinois and other parts of the country, international forums at which were discussed the principles of the world's great religious leaders, current problems in the home countries of foreign students, and the basis for world peace. The Y also fostered the establishment of foreign student associations helping them with mailing lists and publicity and providing a home for their parties, national dances, national dinners, and other events.

During the '40s Larry Cadwell worked with the International Friendship Committee and the foreign student groups in helping establish more social occasions such as national dinners and meals with which the students helped and recreational meetings with light refreshments in the basement area which later became the Kaeser Room.

The international outreach of the Y can be illustrated by the lives of many

men. James Hunter, Arthur Mosher, and Dean Leeper are worthy examples from three eras of the Y's existence. Jim Hunter was graduated from the University of Illinois in 1914 and devoted the rest of his life to religious and agricultural work in China. In 1958 Agricultural Missions, Inc. honored him with its certificate of merit. The citation read, "For forty-nine years you have shared your knowledge of agriculture, your gift of intelligence and sympathy with human need and your understanding of the problems of village people in North China and Taiwan. You pioneered in agricultural extension including farmer's fairs, in training your farmers in short courses and for longer term training for service in the village church. Recognizing that effective Christian rural programs could develop only through cooperative planning you helped to organize a North China Christian Rural Service Union. Because of their mutual trust in you, both the National Government of China and the United States Relief and Reconstruction Agency give you special authority to carry out their program in agriculture after World War II."

Arthur Mosher, President of the University YMCA in 1931-32, spent twenty years of his life either as principal or on the staff of the Allahabad Agricultural Institute in India. Early in his assignment he and his wife lived in an Indian village as the villagers lived. He farmed with bullocks and hand tools so he could better understand what it was like to be an Indian farmer. Out of his rich experience in India he has provided sage counsel and sound agricultural development methodology to thousands of American university personnel now on assignments in India and other Asian and South American countries.

Dean Leeper, President of the Y in 1940-41, an extremely personable and dedicated young man who credited the Y with turning him toward missionary work, entered the mission field in Japan after World War II. The influence he exerted and the friendships he made were truly extraordinary. But his good work was tragically terminated on September 26, 1954, when a ferry boat capsized in a typhoon off Hokkaido Island. Under the leadership of Pete Ingalls a memorial fund was established for Dean as an expression of the deep feelings and respect which so many people had for him. Delmar Wedel, for four years on the staff of the Y and now Director, International Student Service, New York, followed Dean in the mission work in Japan.

Ralph Scott, President of the Y in 1911-12, spent most of his life as a Y Secretary abroad and P. A. Conard, General Secretary of the Y from 1900-1904, pioneered in Y work in South America. These are but a small sample; scores of others could be mentioned. In one of his frequent visits to the campus John R. Mott said, "I have met your former members in almost every corner of the world."

It was a good day in 1950 when Pete Ingalls induced John Price to join the Y staff and be in charge of the foreign student program. For eighteen years, until he retired and joined the University staff to carry on similar work in 1968, John devoted his whole thought and energy to the welfare of foreign students on the University of Illinois campus. More than ever before the Y came to be known as the place where a foreign student could be helped regardless of his problem, where national groups could socialize and "mess up" Fred Witwer's kitchen pre-

paring their national dishes, where foreign students whose countries were at odds could meet and let off steam, and where different nationalities could gather in cooperative programs such as International Nights and a Little United Nations. The international program of the Y was aided by a Faculty World Service Committee.

Even after the University appointed a Dean of Foreign Students, the Y remained the focus for foreign student activity. While the Dean's office could help students with academic and admission problems, with travel arrangements and visa questions, it could not supply the human touch which was supplied by John Price and the YMCA. Well organized tours conducted during vacation periods helped students get a feel for America that couldn't arise while they were confined to the campus. Many foreign students were too timid or dedicated to their studies or lacking in funds to do those things which would deepen their understanding of America and its people. John Price sensed this need as he sensed many other needs because he dealt with foreign students in depth, not superficially. In turn they could sense his concern and sympathy and knew they had a friend. More than formalized programs, committee structure, numbers attending banquets and other data which might be assembled to show the nature and extent of the program, this attitude and devotion on the part of John earned for the foreign student work an enviable reputation.

Early after he came to the Y John published a foreign student directory. This was maintained in subsequent years. By the mid-'50s foreign student numbers had reached a thousand, so preparing the directory became a sizeable task. The International Supper program was expanded. The suppers, held on alternate Sunday nights in the Y, were planned by a joint YWCA-YMCA committee. Attendance averaged over 200. The evening was devoted to consuming the national dishes and to talks, music, folklore, skits, slides, stories and native dances.

The tours, always popular with foreign students, and of high educational value, are well described in an issue of the *Y's Indian*: "John W. Price, Program Director, could spend all his time (if our budget could afford it) working with students from abroad. One aspect of the program alone—that of weekend and vacation tours—offers so much that it could become a major activity. Three events of this nature were held during the first semester; each had a capacity group of at least 35 international students. A large bus load went to Whiteside County for three days over the Thanksgiving holiday to take part in a program set up by Frank H. Shuman, Farm Advisor. Students lived in farm homes, participated in Thanksgiving Day events, saw family life from the inside and were part of the community during their stay. People in Whiteside County, as well as the students who participated, are still talking about it.

"Christmas vacation—despite heavy snows and ice—saw another group of 35 going to Streator for a four day program in cooperation with the International Relations Club of the high school. John R. Fornof, Editor and Publisher of the Times-Press and U. of I. Trustee, was active in the program. The students met with several groups including the city council and the Y's Men's Club. On the

way home they joined other international students in Peoria for a tour of the Caterpillar Tractor Company and the Regional Research Laboratory of the U. S. Department of Agriculture.

"Springfield, with all its historic Lincolniana, welcomed some thirty more international students in the between semesters period. The Women's Society of the First Presbyterian Church provided home entertainment and set up a full schedule."

John started an American Students Abroad program and a Junior World Service program. In 1966 he accompanied thirteen University of Illinois students to India where in the village they carried on projects in agriculture, construction, family life and health, and recreation.

In 1959, soon after the cultural relations "thaw" with the USSR, John accompanied an official group of twelve YMCA students on an exchange mission. Upon his return he made a moving and incisive Faculty Forum address about this experience.

When John left the Y staff in 1968 to join the University staff, part of the international program went with him. While foreign students are still given personal help, including temporary rooms, guidance, contacts with other students and faculty members and a friendly place to relax, the activities which made the program distinctive have been substantially reduced. This has resulted in part from the tremendous build-up of the foreign assistance and international programs of the University—but primarily it is because John Price is no longer there.

CHAPTER 11

1973

In Chief Wilson's 1928 report he noted a changing attitude in students. He characterized it thus:

The growth of individualism and a breakdown of college spirit—there was no longer any general support for campus-wide activities.

An interest in religion as philosophy—an approach to religion through the mind.

Impatience with ecclesiasticism.

A desire to discuss religion rather than Christianity.

A spirit of relentless realism.

More than forty years later Ed Nestingen also noted a change in the attitude of students. He characterized it thus:

Less willingness to accept the Y's structure and formal channels of communication.

Less deference to faculty members—students no longer have a desire to "flock around" faculty members. To be accepted the faculty member must also enter the activity and be a part of the action. Board members tend to be regarded in the same way. They are not looked to so much for advice as for participation.

There is less optimism now about making a better society. This means that the Y's strategy must change. It must find aspects of a problem that something can be done about, then help the students set up a task force.

Students are more sophisticated about their institutions and how they can be used.

Students are more realistic about the resources necessary to accomplish the job. They know that after the decision to move they must find money and manpower.

The character of the Y Board has also changed. It now contains more activists or members who are willing to accept new programs and help think them through. There are more young Board members. In the 1950s and early

'60s the Y was in the fore of liberalizing movements. It was regarded as an intellectual center. Its position has now shifted to one in which the Y is more important as a medium for getting things done than it is as a catalyst for liberal thought. Students have become more radicalized and have outstripped the Y in this latter respect.

The search for the purpose of life, which never ceases to intrigue man, has been intensified. Students raise questions about the life style and materialistic tendencies of older Americans and reject much of what they see as the ends of life. There is a turn toward basic religious issues to find answers. In 1967 Joseph Sittler, speaking at a Meyer Forum on the Bible and Modern Man, said: "As you probably know, the Church is no longer the stagnant body it once was. Changes in religious thinking are occurring nearly as fast as they are in physics, chemistry or biology. A great many of the old time-honored religious views have now been discarded by the modern theologians. There are new ideas about life, death, man, God, even the meaning of religion itself."

But there have always been new ideas about these things. Man has not yet implemented fully the earliest humanitarian thoughts he had about life and man. This the Y recognizes and this today's thinking student recognizes. That is the reason they have and will continue to have much in common. In an interview, M. L. Mosher at the ripe and vigorous age of 90, mused about the generation gap, permissiveness and existentialism—he wondered when the latter crept in—"What does it really mean?" he asked. From his vantage point he observed several generation gaps developing—between himself and his children, between his children and their children, and between himself and his grandchildren—the latter being the most exciting since each held so many surprising notions for the other. In some respects it was the lesser of the gaps, but this is a truism which man has known since the invention of grandparents and grandchildren.

Jerry Clashagel, who served as Y President in 1963-64 after two earlier Presidents resigned, had some picturesque and revealing memories of the early '60s: "The problems that were fun to work on and the heart of the Y program were the social issues of the day and the problem of getting students turned on to the issues, educated in some new ways, and organized for some kind of individual or group action. It was the last days of the old Great Debate series; it was the early days of the PAL Program; it was during the continually great Faculty Forum series times; it was during a presidential election time of Goldwater versus Johnson and the beginning of the war in Indo-China, one issue we really didn't get into enough. . . . I don't remember how much the Y did but rather what attitudes I had and what issues I changed on because of my activity in the U. of I. Y. For example, a rather simple quiet march for open housing. I remember the naive way I joined in and what I learned. I remember John Price talking me into an India work camp; Fred Miller raising the money for me; the work camp being cancelled; going to India anyway on my own and my whole life just changing from a person of Illinois perspectives to a person curious about the whole world."

In 1973 there is a great inner tension in the University Y. As Ed Nestingen expressed it, a tension "between our heritage and our present reality; between our stated purpose and our practice; between those who are older and remember the YMCA of the 1920s and '30s and '40s and those who have come into the YMCA in recent years."

As expressed in a 1961 statement of purpose "The YMCA by nature, tradition and experience seeks to serve the entire University community. The University is religiously pluralistic including Protestant, Catholic, Jew, Humanist, and others in the faculty and student body. In seeking to be open to and responsive to the University community the YMCA welcomes persons from all these varying religious backgrounds to the end of encouraging the deepest probing of common concerns and of purposeful living." Reporting a "Conference on the 1970s" held by the Board of Directors and staff of the Y in 1971, Hobart Mowrer made this statement: "Although it was never fully articulated at the conference it is perhaps fair to say that the crucial question which the University YMCA faces is whether it is going to continue in the years ahead to align itself with Christology or humanism. Religiosity in these two frames of reference takes radically different forms, involves very different functions. It was as if this issue was too painful and conflictual to be explicitly discussed at the conference. Here the generation gap seems to be particularly sharply focused. By and large faculty Board members and Y staff seemed to be at least tenuously committed to traditional Christianity whereas the great majority of students are post-Christian and humanistic in their orientation and outlook. One student was outspoken enough to say that in his opinion a lot of today's undergraduates are put off by the Christology of the YMCA, however nominal that may be."

But the Y has survived, and vigorously, despite the changes in religious commitment which have taken place, both within the Y and in the general community. The daily prayer meetings which were a part of the Y's early program didn't last very long. The missionary effort directed at rescuing "heathens" from their beliefs and converting the whole world to Christianity in one generation changed into the much more practical objective of combining Christian teaching with agricultural and economic help. In one of his reports Chief Wilson said, "A new generation must be appealed to in terms it understands, in a language which conveys the sense of the message. In other words we must learn to speak in terms the present student generation understands tempered by this age of science, broad and general knowledge, and a larger international understanding and appreciation." The real question is how the Y can continue to convey the humane and lasting concepts of Christianity while it opens its doors to students with a variety of objectives and missions, some of which may seem quite tangential to the Y's religious roots.

Today's Programs

"Come to the Whole Earth coffee house in the YMCA. Open Friday and Saturday nights from 9 p.m. to 2 a.m. in Murphy Lounge." "Y PAL Campout at

Fox Ridge State Park. If anyone has an extra tent call Ed." "The Center For Nonviolent Social Change and the History Department will co-sponsor a series of films on social history in the Spring." "Keith Patton and Peggy Henderson spoke before the Champaign County Board of Supervisors advocating that the deputy registrar system be adopted in Champaign County." "Lobbying the State Legislature for a good definition of permanent residents will be done during December." "Rap with your Rep about major environmental issues during Christmas vacation—organized by Dave Stevens of the Students for Environmental Concerns." "Interest in the YMCA's Urban Problems seminar continues to grow." "Water Conference held at YMCA."

This is the Y of the '60s and '70s—still the innovator and catalyst for programs the foundations and the University are unable to sponsor. As the Y moves into 1973 its major programs will be:

The Faculty Forum, now the Friday Forum
Freshman Camp, now Freshman Conference

The PAL Program, which relates University students to youngsters of eight to eleven in North Champaign-Urbana. The PAL Program is organized in ten neighborhood areas each with a parent core group and a parent captain. About 600 people are involved. The program is directed by James Burnett, a black and father of five children.

Students for Environmental Concerns, with a full and ongoing program.

Know Your University, a series of discussions arranged to explore in depth particular University programs and policies and thus broaden the participant's knowledge of the University. This is proving popular with both students and faculty.

The New York Seminar, a ten-day exploration study on urban problems of New York City involving meetings with city officials, police, businessmen, laborers, politicians, and reformers. This program is held between semesters and yields University credit in many departments.

The Washington Seminar, a ten-day study of government in action in Washington, D. C.

The New Leadership Program, involving representatives of fraternities, sororities, and residence halls.

Continued administration of the Bailey Scholarship Fund with more than \$30,000 available for the current year.

No longer in the program are Freshman Fellowship and Fireside Forum. Both were discontinued after World War II. Another casualty is the international program—discontinued for the most part when John Price became a counselor in the Foreign Student Affairs Office of the University. There is some indication that the Y may play a stronger role in the future as the University curtails its foreign student services because of the budget pinch.

The primary entity in determining program now is the Program Decisional Group, which takes the place of the old Y Cabinet. It consists of four students, two faculty members, and two Y staff members. Its function is to provide “a constant and ongoing examination and revision of program goals and purposes and to make week-to-week decisions concerning allocation of program money, initiation of new programs and to deal with any proposals which relate to the YMCA program.” It is assisted by a program council consisting of the student members of the Board of Directors and representatives of the Y program group. A third group called POGA (Program Opportunities and Group Actions), an informal organization of students and faculty members, generates and feeds ideas to the Program Decisional Group.

Membership in the Y is between 400 and 500. But a much larger number participate in its programs. There is no required membership fee, but some contribution is required. Student contributions constitute but a small part of the Y’s budget.

The Staff—What Manner of Men

Following an introduction which says “The ‘I’s’ have it in the Young Men’s Christian Association of the University of Illinois for 100 years,” Mic Coldwell listed what he called a “decatalogue of the verities,” the traits that characterize the ideal YMCA staff member:

Inexhaustible Friendliness—For the shyest, the brashest, the brightest, the otherwisest—any student who comes through our doors.

Infectious Spirit—Never failing enthusiasm with ever-steady sincerity.

Indefatigable Effort—To involve Students, Faculty, Alumni, and Friends in Program and Support.

Infinite Patience—With All People, recognizing that “to err is human” particularly when one is a young man achieving responsible adulthood in a troubled and divisive world.

Imagination—Creative Insight to meet changing situations in order to bring Christian Values to today’s students—tomorrow’s leaders.

Impelling Ideas—A Religious Program geared to the modern intellectual climate and one morally and ethically relevant to today.

Inherently Democratic—The Practice of Brotherhood as well as the study of its theory and principle, with a never-ceasing recognition of the dignity and worth of every human personality.

Integrity—In practice and in teaching, in all relationships with Student, Faculty, the University, and the Alumni; with every person whose life we touch.

Inclusiveness—The YMCA is International, inter-racial non-denominational—seeking a truly Ecumenical Campus.

Inspirational—With an ultimate Purpose—an Illuminated, Incandescent, Invincible Faith in God through Jesus Christ.

If any staff member ever scored more than 50% on Mic's decalogue he could not have been real—but it is a compelling statement and a yardstick against which anyone so inclined might measure himself. When compared with salaries and perquisites available in the University, it borders on the unbelievable that for the past seventy-five years the Y has been able to employ with but rare exceptions men of the highest ability. Unless there were real dedication and a deep commitment to helping students become men this would not have been possible. Their payment had to consist in something besides dollars. The Y's savings and security plan, laudible as it is, hardly serves as an inducement.

The staff which mans the Y as it enters the next century—Harold Reinhart, Executive Director; Hal Colvin, Director of the Bailey Scholarship Fund; Ed Nestingen, Program Staff Director and Bob Scarborough, Program Development Director support this tradition in full. They are all able, have rapport with students, sense the problems of the day, and are committed to keeping the Y viable. Except for Hal Colvin, Ed Nestingen has been on the staff the longest, since 1959. About Ed Nestingen, Jerry Glashagel remarked, "The U. of I. would not have been for me if not for Ed. He kept us going, kept us honest, kept us thinking, kept us practical, kept us stimulated. . . . I can't think of the U. of I. Y without him." Ed's habit of thought about the Y and its program is illustrated by some phrases which he hoped the author would keep in mind: "Visions and deeds; faith and the changing future; exploring the frontiers; experiment and change; we care and we try; a force for constructive change."

Harold Reinhart has not had a long tenure, coming as executive director in 1967. But he has guided the program and fought for resources with unflagging energy, patience and good nature. His very personality bespeaks the kind of man one envisions as a YMCA leader—or for that matter as a leader in any of the many callings where young men need understanding, firm and positive guidance.

Evaluation—The Case for the Y

Is the University YMCA worth supporting and further developing? Does it have a role? These questions have been raised—and answered—since the inception of the Y at the University of Illinois. Chief Wilson answered the question adequately and eloquently many times, but in the '50s and '60s and '70s the question has been raised more often. Large numbers of university and college YMCAs throughout America have been unable to supply an answer and they have gone out of existence. Speaking of this question in 1961 Fred Miller wrote by way of answer: "Read your newspapers. Right here in our own United States . . . the spiritual forces of morality and honor are desperately hard pressed. All over the world trust has been cast away; morality is only a word; honor is 'corny.' The end justifies the means. Christ is a displaced person. . . . Ask yourselves, 'Should not the forces of all men of good will be rallying about any stronghold

that teaches the value of moral and spiritual order.' Ask this question of yourselves with the University of Illinois YMCA in mind."

There have been and will continue to be good answers to the question: Why the University of Illinois YMCA? Distilled out of what has been said, what the Y has done, and what it is doing today are the following:

It makes possible a depth of concern for the individual which cannot be achieved in the University. For countless men it has been an answer to what Mic Coldwell described as "the quiet longing in the heart of every student for fellowship and friendship and for the recognition of his worth as an individual."

It has been committed to action following awareness. After examining social issues, something has been done. Suggestive of this role were many of the themes for the Centennial proposed by a group of students: Youth, Motion, Concern; Action; Yearly Motivation of Community Awareness; A Challenge for Change; The Green House for Campus Causes; Coping: The Rock of Champaign." There is hardly an issue of the *Daily Illini* that doesn't carry one or more items about University YMCA activities.

The Y is always there. It has a building, a home, friendly people inside; one can walk in and read a newspaper, make a telephone call, xerox class notes, talk to a secretary, have a cup of coffee and a sandwich, meet friends, use the dark room, store his suitcase, meditate in the chapel.

It has gained a reputation for pioneering—with ideas, social issues.

It has sought to instill the Christian philosophy without being obnoxious or dogmatic about it. It is not concerned that all be attracted to Christianity—"Some in their growing awareness will be more attracted to other of the great world religions than Christianity. Some will be agnostic; some perhaps strengthened in humanistic beliefs." This from a 1962 report on the role of the YMCA and YWCA at the University of Illinois:

It has been and continues to be a unifying and coordinating force, not just among religious groups on the campus but also among social and action groups that need to join in common tasks.

It has been a medium for original thinking and liberalized activity.

Its appeal is campus wide and inclusive of all faiths including those with no faith. Instilling faith remains one of its functions.

It continues to find and render services which improve the quality of life in the University and in the surrounding Community.

Despite lessening intercollegiate contact with other Ys it continues to glean ideas and experience valuable to its own program.

These attributes point to a long life for the University of Illinois YMCA. Regardless of the nature of its religious roots, it has substituted social action and humane concern for the doctrinaire. It has not forsaken old values; it has found new and different ways of implementing them. It has seized upon causes which were either taboo or latent and has made them a part of its program. There has been established a continuum with no foreseeable end as long as those who are the Y perform with the vigor, awareness and imagination of their predecessors.

Today's people are the only ones who can face tomorrow. There are never any tomorrow people. Such awareness as we can generate about tomorrow must be generated today, for tomorrow we are there and then it is too late. To reflect we have to act.

If the past is only prologue, what has the first one hundred years in the life of the University of Illinois YMCA told us about the next one hundred or the hundred after that? Despite man's limited ability to forecast and his dubious record with the crystal ball, even when it is called long-range planning, man must by his very nature plan and predict—even if the result is simply to find one set of unforeseen problems substituted for another.

During the first 100 years the University Y moved from simple prayer meetings and the saving of souls (the annual report forms of the national organization included an item for the number of conversions) to a multiplicity of aims, objects, and programs ranging from the original—the preservation of Christianity's message—to providing a forum for voices of dissent, some of which were opposed to the very Christian ethic for which the YMCA stood. It has moved from no home to one which has been adequate for the last third of its life; from a dozen members to hundreds of members; from no staff members to several full-time staff members; from beards to no beards to beards; from casual dress to suits and vests to casual dress.

During this first century the Y's clientele has changed materially—from social life to social issues; from dances to dissent; from the sophomore cotillion to the sophomore confrontation; from junior prom to junior protest; from bashfulness to boldness. During the next one hundred years will the gap between ideals as researched, taught, and discussed; and as extolled, compromised and avoided in business, politics, the professions and in the organized church narrow? If so, what role will the University of Illinois YMCA play? Will students still abound on the Champaign-Urbana campus or will remote teaching devices, picture-phone, the growth of community colleges, changes in ideas about higher education result in a different kind of campus with a loss of clientele for the YMCA and other organizations which are now going strong?

What are the trends regarding the YMCA movement—worldwide, American, at the University of Illinois? From 1961 to 1971 the number of university YMCA's diminished from 300 to 50. Why was this so? Did they fail to respond? Were they hesitant about becoming forums for dissent, a center for student action of many kinds, a place where unpopular causes and unpopular speakers were given a voice? What will keep the University of Illinois YMCA alive for another one hundred years? How will religion fare in the University? Is the Jesus movement a fad or is it one that will condition the future?

When we look at the past we may be amused or bemused at the brittle religious formalism which accompanied so many young men into the YMCA. They came bringing with them the values of the times and of their communities.

But they were deadly serious about the same thing that their counterparts one hundred years later are concerned about—the purpose of a man’s life. While the approaches are different, the objective is the same—to find this purpose. Throughout its 100-year history the University YMCA has helped young men in this quest. Its programs and its emphases have changed, but the objective has not. Initially it was welcomed as a religious oasis, and a Protestant oasis at that, in what many feared would be a godless institution. But it and other university YMCAs soon realized that religious pluralism and the acceptance of men of all faiths must be the rule if programs were to involve reality and attract the diversity of talent necessary for the achievement of results.

How will the YMCA express the religious and spiritual message which it was founded to convey? Will the move away from formal expression of spiritual feeling continue? How will the Y inject into its programs of the next 100 years the concept that the spiritual side of man is important and that despite the conflicts and causes which can be aired through the medium of the Y there is still this fundamental objective?

What will be the physical needs of the Y during the next 100 years? If education can be carried on with fewer buildings, perhaps the Y will find that its programs of the future depend less on buildings. One of the early fears was that the University of Illinois YMCA would become a *building* YMCA with the Y being what took place within the building rather than what took place in the thoughts and feelings of men outside the building.

The future of the world of man depends on the kind of men who live in the world. The genius of the University of Illinois YMCA has been its concern about the kind of men that students will become. As long as this concern continues there will be a role for the University YMCA.

Speaking at the University of Illinois commencement in 1960, Dr. James R. Killian, Chairman of the Board of Massachusetts Institute of Technology, said, “My conviction deepens that knowledge without virtue is sterile and dangerous and that most of the world’s ills stem from the divorcement of these two goals.” During the next 100 years the necessity of wedding knowledge and virtue will be at least as great as it has ever been. Therefore, the need for the University of Illinois YMCA with its meaningful and effective grasp of this necessity will be as great as ever. The theme of this Centennial—“A century of service; faith for the future”—is also a statement of its goal for the next 100 years of action.

PROFESSIONAL STAFF

Howard A. Amerman.....	1946-54
G. W. Avison.....	1939-41
Bruce Barth.....	1963-64
N. G. Bitterman.....	1941-42
William G. Black.....	1946-50
Sheldon Blaisdell.....	1935-38
Dwight F. Bracken.....	1929-32
L. R. Cadwell.....	1941-50
J. G. Cattron.....	1926-29
M. I. Coldwell.....	1918-56
Harold W. Colvin.....	1919-20; 1923-26
Philip A. Conard.....	1900-04
William W. Dillon.....	1898-00
Lloyd C. Douglas.....	1911-15
Russell Fey.....	1950-52
F. Grover Fulkerson.....	1950-51
Edward L. Hall.....	1908-10
C. L. Harkness.....	1910-11
C. C. Hatfield.....	1927-30
C. D. Hayes.....	1918-24
N. E. Heikes.....	1930-31
Alan C. Herman.....	1956-59
E. Glen Hersman.....	1914-16
E. R. Hilgard.....	1924-25
Ralph Hines.....	1950-52
Roy D. Hudson.....	1928-31
L. L. Huntington.....	1920-24
Harold B. Ingalls.....	1950-58
M. T. Kennedy.....	1925-28
Jack R. Kerridge.....	1953-55
Robert Kirk.....	1960-61
Lester A. Kirkendall.....	1948-50
Donald A. Leak.....	1959-60
E. R. Leibert.....	1925-26
Grover J. Little.....	1924-27
J. W. Longest.....	1950-51
D. K. Malcolmson.....	1925-26
Richard Martin.....	1949-50
R. A. Matzke.....	1947-50
Adam V. Millar.....	1897-98
J. Frederick Miller.....	1958-67
Philip B. Morgan.....	1941-49
Earl S. Mulley.....	1958-59
L. C. Murray.....	1911-12
Joseph McArthur.....	1945-47
J. M. McKendrick.....	1919-20
William A. McKnight.....	1908-12
Neil McMillan, Jr.....	1904-06
John W. Price.....	1950-68
E. E. Rice.....	1934-35
C. Philip Ross.....	1956-65

Ralph C. Scott.....	1912-13
Jay R. Shenk.....	1953-54
Rochester Sinderson.....	1932-33
Joseph W. Skehen.....	1966-67
T. N. Slosson.....	1938-41
J. W. Stafford.....	1936-38
Robert Stiles.....	1960-61
Katharine W. Taylor.....	1946-48
J. Mark Thompson.....	1955-57
J. W. Walton.....	1946-49
A. Delmar Wedel.....	1950-55
Dwight W. Weist.....	1906-08
Adrian Wells.....	1946-48
Frank H. West.....	1923-24; 1930-36
Henry E. Wilson.....	1916-46
Avery Wood.....	1942-45
James O. Young.....	1970-72

APPENDIX

CHAIRMAN BOARD OF DIRECTORS

YEAR	PRESIDENT	VICE PRESIDENT	SECRETARY
1873	E. S. Steele		C. P. Graham
1873-74	A. L. Dunning		C. G. Elliott
1874-75	C. G. Elliott		C. S. Kingsbury
1875-76	J. O. Baker		C. J. Hays
1876-77	I. O. Baker		
1877-78	R. P. Colburn		A. Boothby
1878-79	C. G. Neelsey		C. F. Howe
1879-80	W. A. Pepoon		W. B. Carman
1880-81	J. E. Armstrong		B. F. Bullard
1881-82	W. B. Carman		J. McCoy
1882-83	W. Sondericker		S. W. Parr
1883-84	S. W. Parr		G. S. Bannister
1884-85	G. S. Bannister	C. G. Lubley	J. O. Davis
1885-86	E. I. Cantine		W. D. Pence
1886-87	W. D. Pence	G. W. Meyers	A. D. Folger
1887-88	W. R. Mitchell		A. D. Folger
1888-89	A. D. Folger		P. Bevis
1889-90	C. A. Bowsher	M. L. Hoblit	J. S. Terrill
	N. H. Camp		
1890-91	U. S. G. Plank	J. D. Burt	E. S. Hall
1891-92	C. D. McLane	R. E. McCloy	B. V. Swenson
1892-93	R. E. McCloy	B. F. Templeton	S. Jameson
1893-94	W. K. Yeakel	W. C. Tackett	G. A. Barr
1894-95	E. S. Hall	P. M. Williams	P. A. Stone
1895-96	W. E. Durstine	W. G. Campbell	I. L. Hamm
1896-97	W. A. Pepper	O. D. Havard	C. M. Davison
1897-98	E. F. Nickoley	W. W. Dillon	W. Craig
1898-99	J. C. Bradley	L. D. Hall	B. B. Stakemiller
1899-1900	H. A. Roberts	E. T. Robbins	T. M. Headen
1900-01	P. A. Smith	H. A. Roberts	D. A. Sawyer
1901-02	R. Mather	G. H. Smith	W. A. McKnight
			Prof. Thomas J. Burrill
			Prof. Thomas J. Burrill

CHAIRMAN
BOARD OF DIRECTORS

SECRETARY

VICE PRESIDENT

PRESIDENT

YEAR

1902-03	N. McMillan, Jr.	J. E. Hauter	F. W. Rose	Prof. Thomas J. Burrill
1903-04	W. A. McKnight	N. McMillan	I. M. Western	Prof. Thomas J. Burrill
1904-05	E. R. Smith	I. W. Baker	W. A. Slater	Prof. Thomas J. Burrill
1905-06	R. N. Smith	R. O. Friend	J. H. Miner	Prof. Thomas J. Burrill
1906-07	W. P. Wright	J. G. James	C. A. Marshall	Prof. Thomas J. Burrill
1907-08	E. L. Hall	I. T. Carrithers	C. T. Cushing	Prof. Thomas J. Burrill
1908-09	R. F. Little	J. E. Ackert	B. Bannister	Prof. Thomas J. Burrill
1909-10	C. L. Harkness		O. E. Seiler	Prof. Thomas J. Burrill
1910-11	B. Bannister		J. P. Benson	Prof. Thomas J. Burrill
1911-12	R. C. Scott		P. B. Fritchey	Prof. Thomas J. Burrill
1912-13	J. A. Hunter	A. W. Davis	E. A. Cooper	Prof. Thomas J. Burrill
1913-14	L. A. Boettiger		R. R. Zipprodt	Prof. Samuel W. Parr
1914-15	P. J. Nilsen	E. F. Kent	G. F. Cadisch	Prof. Samuel W. Parr
1915-16	J. W. Watson		H. G. Perry	Prof. Samuel W. Parr
1916-17	J. W. Nelson		V. Davison	Prof. Samuel W. Parr
1917-18	H. W. Gibson	H. J. Orr	J. H. Powell	Prof. Samuel W. Parr
1918-19	P. S. Westcott	R. S. Emery		Prof. Samuel W. Parr
1919-20	D. K. Malcolmson		J. D. Gibson	Prof. Samuel W. Parr
1920-21	A. A. Arnold		S. F. Townsend	Prof. Samuel W. Parr
1921-22	W. A. Mueller		C. W. McKnight	Prof. Samuel W. Parr
1922-23	V. W. Henry	S. W. Murray		Prof. Samuel W. Parr
1923-24	E. R. Hilgard	F. F. Stephan	T. J. Hammer	Prof. Samuel W. Parr
1924-25	E. G. Williamson	P. R. Wilson	F. W. Ittner	Prof. Samuel W. Parr
1925-26	C. D. Anderson	G. Kaiser	P. A. Washburn	Prof. Ira O. Baker
1926-27	A. M. Rubeck	H. E. Schlenz		Dean Albert J. Harno
1927-28	N. R. Miller		R. L. Wheaton, Jr.	Dean Albert J. Harno
1928-29	J. R. Omdorf	C. Wampler	L. D. Dunn	Prof. Loring H. Provine
1929-30	F. W. Rutherford	L. A. Dollahan	K. L. Telleen	Prof. William L. Burlison
1930-31	P. C. Brines, Jr.	H. S. Whalin	H. C. Ahrens	Mr. George P. Tuttle
1931-32	A. T. Mosher	L. B. Askin	K. F. Wright	Prof. Arthur B. Mays
1932-33	D. B. Black	E. S. Turnipseed	J. McKean	Prof. Arthur B. Mays
1933-34	J. H. Lake	J. McKean	T. F. Latzer	Prof. Joseph C. Blair
1934-35	F. L. Seamans	J. R. Larimer	D. S. McGaughey	Mr. George P. Tuttle

Appendix (Continued)

YEAR	PRESIDENT	VICE PRESIDENT	SECRETARY	CHAIRMAN BOARD OF DIRECTORS
1935-36	C. B. Younger	K. L. Gustafson	H. W. Clement	Dean Charles M. Thompson
1936-37	R. R. Lauber	R. D. Brodt	R. Younggren	Dean Charles M. Thompson
1937-38	J. A. Douglas	R. B. Walker	H. Morine	Dean Charles M. Thompson
1938-39	R. E. Younggren	M. D. Prouty	H. H. Omdorff	Prof. Arthur B. Mays
1939-40	L. A. Hauptfleisch	J. S. Alexander	J. F. Buyers	Prof. Arthur B. Mays
1940-41	D. Leeper	G. W. Loy	J. R. Walker	Prof. Arthur B. Mays
1941-42	R. J. Trobaugh	D. Garwood	D. Stewart	Prof. Arthur B. Mays
1942-43	L. W. Beal	M. Hoefle	M. Alexander	Prof. Arthur B. Mays
	Arthur R. Hall			
1943-44	Forrest C. Orr		A. R. Wells	Prof. Clell L. Metcalf
1944-45	A. R. Wells	R. E. Robinson	R. H. Jarrell	Prof. Emil W. Lehmann
1945-46	R. D. Dralle	R. H. Jarrell	D. E. Wise	Prof. Emil W. Lehmann
1946-47	M. L. Beal	D. E. Wise	R. P. Titus	Prof. Emil W. Lehmann
1947-48	H. J. Wetzol	W. Erwin	R. H. Little	Prof. Emil W. Lehmann
1948-49	W. W. Erwin	R. H. Little	T. E. Moore	Prof. Emil W. Lehmann
1949-50	R. L. Larson	R. E. Hall	H. R. Hinderliter	Prof. Paul M. Van Arsdell
1950-51	T. E. Moore	R. C. Lauchner	W. C. Miller	Prof. Paul M. Van Arsdell
1951-52	R. C. Lauchner	J. M. Edwards	F. A. Heim, Jr.	Prof. Paul M. Van Arsdell
1952-53	R. L. Thies	R. D. Merchant	B. E. Palmer	Prof. Paul M. Van Arsdell
1953-54	S. A. Stutz	W. W. Foster	K. W. Wilhour	Prof. Paul M. Van Arsdell
1954-55	W. W. Foster	G. W. Howard	D. R. Pierce	Prof. John E. Cribbet
1955-56	C. W. Howard	J. R. Creath	R. S. Kareken	Prof. John E. Cribbet
1956-57	R. S. Kareken	R. W. Maris	G. K. Wineland	Prof. Robben W. Fleming
1957-58	R. W. Maris	R. D. Koeller	H. A. Krause	Prof. Robben W. Fleming
1958-59	T. R. Chandler	H. A. Krause	T. Zink	Dean William L. Everitt
1959-60	D. G. Lindstrom	R. L. Hutchison	J. T. Patterson	Dean William L. Everitt
1960-61	R. L. Hutchison	J. T. Patterson	L. Williams	Dean William L. Everitt
1961-62	R. P. Robinson		K. Reynolds	Prof. O. Hobart Mowrer
	I. Waldner			
	W. A. Sommerschild			

YEAR	PRESIDENT	VICE PRESIDENT	SECRETARY	CHAIRMAN BOARD OF DIRECTORS
1962-63	J. W. Gwinn	D. Hartweg	R. Maguire	Prof. O. Hobart Mowrer
1963-64	D. Mueller	J. Dugan	K. Jones	Prof. Halbert E. Gulley
	W. A. Elder	R. Harper		
1964-65	J. Glashagel	D. Player		
1965-66	R. Harper	J. Akin	C. J. Anderson	Prof. Halbert E. Gulley
1966-67	L. Miller	C. J. Anderson	R. Elder	Dean Allen E. Weller
1967-68	C. J. Anderson	C. M. Bowman	D. Heimbürger	Dean Allen E. Weller
1968-69	R. E. Marshall			Prof. Bruce L. Larson
1969-70	G. P. Anderson			Prof. Bruce L. Larson
1970-71	J. Herm			Prof. Bruce L. Larson
1971-72	R. E. Phillips			Prof. Eugene E. Oliver
1972-73	S. B. Meyer			Prof. Robert W. Bohl
	D. G. Petty			Prof. Robert W. Bohl

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